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VOL. II

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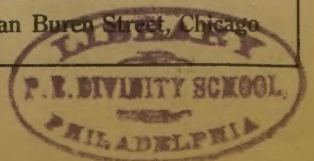
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A Weekly Record of the News, the Work, and the Thought of the Church

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THOU MUST begin low, and be glad of a little light to travel
with, and be faithful thereunto; and in faithfulness expect additions
of light, and so much power as may help thee to rub on. And though
thou may be long weak and little, and ready to perish; yet the
Father will help thee, and cause His life to shoot up in thee. Thank-
fully receive the smallest visitation that comes from Him to thy
soul; for there is life and peace in it, and death and perplexity in
turning from it.—Isaac Penington.

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LI.

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 9, 1914

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EDITORIALS AND COMMENTS

The Priest and His Personality

IT is accepted as a golden maxim that it is the personality of the priest which tells. But how does it tell? Is it an asset or a heavy liability?

This is a question which must be asked about the best priests, and it is a question by no means easy to answer; for it concerns that most elusive of all quantities, the personal equation. For the obvious thing is that the success of a parish priest will in large measure depend upon the kind of man he is. But it is not of the obvious that we propose to treat. Rather must we ask whether the strength of personality is a source of weakness or of power in the priest's life work.

No one supposes that masterfulness and vain glory would be set in the forefront of a modern book upon the personal life of the clergy, nor would they be so fully dealt with as St. Gregory feels it necessary in his work upon *The Pastoral Care*. So many other ways are open to an ambitious man, that few seek holy orders merely for the sake of the prestige it brings, or for the sake of gratifying a desire to have the chief seats in the synagogue. Partly this is due to the general lack of esteem for the ministry, and partly owing to the decay of discipline. An ambitious man can find less room for the display of his talents and for the exercise of power in the sacred ministry to-day than when St. Gregory wrote. And thus, although these motives are not absent, yet they would receive less emphasis in modern addresses to ordinands. The emphasis has shifted in the course of centuries. The spiritual combat is no less severe, but the attack comes from a different quarter, and mayhap in a less crude and more plausible guise.

A favorite shibboleth advises men to show the man behind the priest. And it is widely acted on. It is a great temptation to bring one's personality to bear upon the problems of the age. The very designation of these things as problems shows a disposition to regard them as quite capable of solution by the mind of men. We talk of the housing problem, the social problem, the drink problem, forgetting, or at least in danger of forgetting, that we are dealing with the sins of intemperance, lust, and avarice. Churchmen at least should heed the quaint wording of the Psalm: "For it cost more to redeem their souls: so that he must let that alone forever." The power of the keys may loose the sinner from his chains, but no one is impertinent enough to think his personality will rescue a drunkard. Something deeper is required.

SOMETIMES men deplore the slowness of the Church to take the lead in securing legislation. We lag behind all other religious bodies in urging legislation to regulate the liquor traffic, the gambling evil, indecent productions in places of amusement. With sublime inconsistency our critics fulminate against the priest in politics. The "blue laws" are historically linked with Puritan New England. Nothing is easier than to legislate against the vices of other people, unless it be to sneer at such legislators. No vice is quite so hideous as the one to which I have no leaning. It involves the personality of the *ego*.

A certain man came forward to give support to a proposal to take away the license of a certain saloon, which faced his

office building. "If you could see the disgusting sights which I see daily from my office window," he told the agitators, "you would not rest till you had closed the doors of that den of iniquity." Another person slightly inclined to cynicism, might have suggested that the sacred rights of property and vested interests would be less disturbed, if he should change his office. The gentleman in question was sincere, but selfish, all the more selfish because he did not know it. Yet his physical repugnance to the sight of drunkenness was uppermost in his motive of opposition to the licensing of that saloon.

The reticence of the Church, her unwillingness to be embroiled in political agitation, is characteristic. She appeals to the secret motives of men. Her power is to inform the will of men, to inculcate the principles of righteousness, and so to free men from the chains of error. It is with extreme reluctance that she curtails the liberty of the individual. For she has an infinite respect for the freedom of the human will. How can she act otherwise? She is the Bride of the Lamb who gave to man free will. The Protestant wages war with arm of flesh. The Church must wage her warfare with the panoply of God. Her priests have no power apart from God. They must not be actuated by human passions. They must see things as God sees them. The mere fact that the liquor traffic, the social evil, the gambling ruin, all involve the agency of men, gives her pause. She cannot ride rough shod over one of these little ones for whom Christ died. When she can reclaim the drunkard from his wish to be drunken, she has solved the "problem." But all else is mere palliative. We have scotch'd the snake, not killed it, till we have set the mind on righteousness for the sake of God.

So the Church instinctively fights shy of merely repressive legislation. She undertakes a heresy trial with extreme dislike. Far rather would she persuade men of the sweet reasonableness of her Faith. She is equally chary of having any hand in mere works of demolition. If a slum is to come down, she wishes houses to be provided for the dispossessed tenants. If a saloon is closed, she wishes to provide its *habitués* with a clean place of amusement. If gambling is repressed, she seeks to afford an outlet to the competitive spirit of the gamblers. She has to look upon both sides of the question, and often meets the fate of those who must decide upon rival claims, and pleases neither party. Yet the Church is never satisfied till full justice has been done. Because it is her work to bring the perfect light of God to bear upon dark spots in human life. It is her work to recognize the pure gold gleaming in a mass of dross.

Upon all her sons falls this obligation of revealing God to men. Her saints are not all found in the ranks of the clergy. Women like St. Monica, St. Mary Magdalene, St. Bridget, St. Catherine of Siena, above all, like the Blessed Virgin, have been in their generations wonderful examples of the sanctifying grace of God the Holy Ghost. Sometimes we even think of them as cold, remote, and statuesque, frozen, chill to all earthly passions on rare spiritual heights. We often think of saints as quite uncomfortable companions. Yet nothing could

exceed the charm and magnetism of such a saintly man as Arthur Henry Stanton. For fifty years he daily faced the miseries of slum life in the parish of St. Alban's, Holborn, and for fifty years he was sustained by the unfailing sense of the Presence of God.

What sustained Philander Chase in his uphill struggle to plant the Church in Ohio and Illinois? In the same spirit Charles Grafton saw man after man desert the task appointed, saw man after man fail to fulfil the promise of his high enterprise; and yet he never lost heart or feared to foster every possible vocation, if a man appealed to him for help. There was something more than Charles Chapman Grafton, more than Philander Chase, more than Arthur Henry Stanton, more than Monica, or Mary of Magdala, or Catherine of Siena. And that something more was not their personality; rather was it the operation of the Holy Ghost who made their personality a reflection of His Own. Their natural gifts, surrendered to the God who gave them, were received back, now sanctified with supernatural grace.

IT IS FORGETFULNESS to make surrender of our gifts which causes all our weaknesses. In very truth the refusal to surrender our possessions is the root of all rebellion against God. Before Him we set our natural gifts. Thence grows pride and rancour, evil-speaking, lying, slandering, all the unworthy sins defiling our Baptismal robes of purity. Pride is the sin that caused the fall of the archangel. By a moral necessity God resists the proud. There is no tragedy of souls more hopeless than the merely "successful" parish priest. A "popular rector" is a dangerous title.

There is something wrong with the man of whom all men speak well. St. Paul had his defamers. St. Barnabas was in danger of alienating all his friends when he took up the cause of Saul of Tarsus. There is no little pathos in his quarrel with St. Paul, when he threw the same protecting arm about John Mark that once he had thrown round his new antagonist then suffering from like rigorous exclusion for a graver fault. And though St. Paul was later glad to have the same St. Mark accompany him, the twin apostles worked no more together.

A man of principle must ever have strong enemies. No fiercer enemies did any man stir up than did our Lord and Master. There is something supremely repellant to the worldly man in saintly characters. Holiness of living is a constant challenge to him, a biting irritant, that stings him to the quick. A really good man must make bitter enemies in a sinful age.

It is not always good that one may say with truth of such-and-such a priest that he will prove to be a very hard man to follow in a parish. The very language which we use in saying that he is a hard *man* to follow shows our feeling that his personal peculiarities have had an undue emphasis. The justice of our estimate is not in question. If the man had shown himself a true priest, our prophecy will promptly be falsified. A true priest is an easy man to follow, because a true priest brings souls to God, not to himself. It is no idle fancy that a priest is covered at the altar with his vestments from his shoulders to his feet because the man must be forgotten in the Minister of God. Every faithful priest is conscious of his failure to appeal to every one of his parishioners. He knows he has his private likes and dislikes, his affinities and antipathies. He cannot wholly free himself of his own class prejudices. Time and again his environment and training rise to choke his usefulness. Letters are written to the Church papers about the fatuous policy which tries to put a square peg in a round hole. A true and faithful priest is conscious most of the deadening effect on other souls of his own personality.

Mere fussiness and feverish activity will not supply the remedy. There are some parishes that seem to be all times at fever heat. This is not healthy. Revivals cannot take the place of steady plodding and of quiet growths. The daily increase in our spiritual powers is not a hot-house growth, unless in some rare case the gold is purified and cleansed from dross in the furnace of affliction. It is not organization and business methods that will oil parochial machinery of themselves. They have their place, but not the first place. It is scarcely an exaggeration or over-straining of the facts to say, that no parish can have daily clubs and social organizations, that has not the daily Eucharist and Hours of Prayers. Without prayer, how can these manifold activities be sanctified? Without the stated times of prayer the soul is overbalanced with the multiplicity of details. With much activity the man

stamps his personality upon his parish, but without much prayer it cannot be known whose is this image and superscription, whether it be God's or Caesar's. No shepherd dare be idle, when so much work must be done. But it makes an infinity of difference whether a paid Church officer is exploiting his own powers of organizing, or a priest in utter dependence on our God is seeking by all means to save some souls. The difference is not outward, it is inward. A consecrated personality attracts with all the power of God, a human personality attracts with all the power of man. The one is finite, the other infinite.

The man beneath the mantle of the priest is weak. His knowledge of his weakness is his strength. It gives him penitence and self-distrust. He has no need of tricks of oratory to enforce his message. He has no need to advertise his powers of mimicry to draw a congregation. His first and last thought is of God. He has no room for self. He never knows that he has had "preferment." He knows this only, that he has a heavier tale of bricks to make to build into the walls of Heaven's Temple. It is a heavier load to carry. And he has more helpers. He rejoices at the ready mind to serve our Lord which many show. It never seems to dawn on him that he has gathered in this band of workers. They are God's husbandry, not his. It is the crowning humiliation of his life when he must say, "I know that man so well, have been so intimate with him, that I cannot talk to him about his soul." That is his hour of scorn for his decrepit personality.

And what is true of faithful priests in this is true of faithful laymen also. There is no dual standard of holiness. Faithful in his vocation and ministry is the high calling of every baptized child of God. A hidden life with Him must be the well spring of our being. That alone can give a valid meaning to our personality. All else is vanity. But a consecrated life makes all men know that such a man has been with Jesus. And no other sort of personality counts, nor do we wish it to.

THE American people are reading with simple amazement the reports that come from Colorado. It is bad enough for such a condition to exist that state troops must be called out to preserve peace between rival bands of workers or non-workers, yet that, unhappily, is quite unprecedented in other states.

War in Colorado

But the reports that militia-men, acting on the orders of their military superiors, deliberately fired the tents that sheltered women and children and thus burned these to death, is one of those reports that we never had expected to read of the sworn officers of an American state. It sounds incredible; and yet the report appears to be fully substantiated by the coroner's jury. We shall hope even yet that some adequate defense or explanation may be made.

In the absence of such explanation, words cannot depict the horror that all of us must feel. That a state of practical war exists would be no excuse; civilized states do not burn up little children as an act of war. That there had been aggression would be no excuse; little children are not aggressors against the dignity of a state. Colorado, through the reputed acts of its military, if not of its civil, officials, stands charged with an offense that has scarcely been paralleled since the massacre of St. Bartholomew's Day.

That the United States army should be welcomed as a means of protection after such a barbarous warfare we can quite believe. Earnestly do we hope that a way of peace may be found through its agency. But nothing less than the discovery and conviction of men responsible for the atrocities can satisfy the moral sense of the United States.

On the face of the reports, the state of Colorado has collectively, as a commonwealth, been guilty of this crime. If it be established, as the *prima facie* evidence seems to suggest, we would earnestly submit the propriety, on the part of the Church within that state, of proclaiming a day of fasting and prayer in reparation.

The state misrepresents its citizens when thus it sins; but the state is, nevertheless, the whole body of its citizens, and each one of them individually must feel that he and she is a party to the act.

God have mercy upon us, American citizens, if we do not exert ourselves to the utmost limit of the possibilities in the case, to secure reparation in such a crisis in democracy as this. The Mexican question is as nothing compared with the Colorado question.

WE learn with sincere regret of the death of the editor of the *Southern Churchman*, the Rev. William Meade Clark, D.D., at his home in Richmond, Va. Dr. Clark's administration of that periodical has been an exceedingly creditable one.

Death of
Rev. Dr. Clark

Under his administration the *Southern Churchman* was conspicuous for the most scrupulous fairness and the most unflinching courtesy. In him the Evangelical side of Anglican Christianity was shown at its best, and his editorial work resulted, on the one hand, in greatly relieving the acerbities of other days in ecclesiastical discussion, and on the other, in showing anew the real beauty of the truly Evangelical religion where it is truly practised. Many must have appreciated and valued what is termed "Virginia Churchmanship" far more adequately in the light of Dr. Clark's presentation of it through the *Southern Churchman*; and we cannot doubt that his uniform effort to give fair expression to "the other side" must similarly have been instrumental in removing misconceptions from many who had felt almost that an alien religion was supplanting that which was dear to them. For many acts of personal kindness to THE LIVING CHURCH and its editor, we shall never cease to revere the memory of Dr. Clark as that of a true friend, and to feel his death as a personal loss.

Dr. Clark also served very efficiently in General Convention and on the Board of Missions, and was an active worker in the cause of missionary advance.

May God grant to him eternal rest and light perpetual, and bless with His kindly benediction and peace both him and those who are left behind to cherish his memory!

THE intelligence that the old-established Church publishing firm of Thomas Whittaker, Inc., has been forced into bankruptcy will bring great regret to large numbers of friends of the senior and now aged member of the firm, among whom THE LIVING CHURCH wishes to enroll itself.

Failure of
Thos. Whittaker, Inc.

Mr. Whittaker has been a life-long figure in the Church publishing trade. Long after others had left the vicinity of Bible House and Astor Place, where, once, the Church book stores were centered, "Whittaker's" has remained. Forty years ago, backed by the then energetic Protestant Episcopal Society for the Promotion of Evangelical Knowledge, Mr. Whittaker's was the chief gathering place of Evangelical Churchmen. His catalogues were the index to the names of the great preachers, the great controversialists, and the great tract-writers of the Church. Evangelicalism was dominant in the Church and its literature had a wide circulation.

That the trend of thought in the Church was gradually away from that school necessarily led to a shifting of centers. Pott & Amory, Pott, Young & Co., E. & J. B. Young & Co., and then Edwin S. Gorham represented a rising stream of influence and of literature that was wholly distinct from that which had been associated with Mr. Whittaker's imprint. And then the growth of the West, and the shifting of population, perhaps detracted from New York's exclusive prestige as the Church publishing center and established a new center in what was once the West. Any exclusive intellectual centralization of this country, in any city, is now forever past.

But there will be only regret at the removal of Mr. Whittaker's honored name from the list of Church publishers. Circumstances that he could not control were large factors in the melancholy end of the oldest of our publishing houses, and much sympathy is extended to Mr. Whittaker himself, and to his associates.

ANSWERS TO CORRESPONDENTS

PREBYTER.—The dark stone imbedded in the floor of the sanctuary in front of the great altar in the Cathedral of St. John the Divine, New York, was brought from Ephesus by the Bishop of Delaware, and the inscription upon it tells the story. This inscription is as follows: "Whoever shall have prayed at this spot will have pressed with his feet a tile from the ancient Church of St. John the Divine, at Ephesus, built by the Emperor Justinian, in the year DXL over the traditional site of St. John's grave."

AMERICAN CATHOLIC.—(1) "World without end," in the *Gloria Patri*, is a free rendering of the Latin "*in saecula saeculorum*," which expresses time without end, or eternity.—(2) When passing the Reserved Sacrament at a side altar, the Holy Eucharist being celebrated at the high altar, the customary salutation by genuflection or bowing is proper, where that is the custom of the church.—(3) The subject is carefully treated in Professor F. J. Hall's Paddock Lectures, *Evolution and the Fall*.

R. C. L.—The alien character of Zwinglianism and similar movements in the English Church is well treated in Dr. Wirgman's *Foreign Protestantism within the Church of England* (40 cents).

W. R.—There are good authorities for the use of Altar lights at Morning Prayer but yet custom is against the practice of lighting them for that service.

IT IS EXPEDIENT

FOR THE FOURTH SUNDAY AFTER EASTER

AMONG the sundry and manifold changes of the world." How true it is!

Some of the changes we welcome—nay, long for with impatience. Our own childhood drags; and youth is so long in coming. Youth frets against the slow passage of time, that delays the promised adventure of manhood and womanhood. At last we are men and women. Then we see the swift succession of the years! Our own children will not remain children, but are men and women while we begin to know the joy of caring for them and the mystery of childlike ways.

As we approach nearer to the shores of Eternity we sense the more keenly the meaning of limitless and immeasurable existence. "A thousand years in Thy sight are but as yesterday, and a day as a thousand years" becomes more than a poetic expression. We actually realize its truth; for even with us the years become as weeks, and the weeks as days.

And with the manifold changes sorrows fill our hearts. The past is irrevocably past. However the blessed moment lives in the memory, the moment itself cannot be recalled. We may retrace no portion of the journey already travelled. We may not even linger at any pleasant wayside. The course is remorselessly onward; and with every forward pace comes change!

For some of the changes we thank God. Over others we writhe in dumb agony. How great an offering of present things we would gladly make for the restoration of perhaps one thing lost in the past!

"It is expedient." All the sundry and manifold changes of the world rest in the wise and loving purposes of God. We can see the mercy in the going year that wipes out mistakes and buries sins committed; but the better things were for their season and time also. They were all merely quantities in the sum of experience that was designed to fit us for the fulness of life that shall be. We must no more settle our affections on the good of what we call life than we must fix them in the evil and sinful. God does not intend that they should last, or that we should find satisfaction in them. If we love that which is evil He makes the evil hurt us and gives us power to renounce it through pain. If we love the thing which is good, but which belongs to time, God takes it away; and again we learn the power of renunciation through pain! When the disciples knew our Lord only through His human nature God took that nature from the world by way of the cross and the disciples' grief.

But it was expedient! Underlying all the pain was merciful love; and God did not rob the disciples of their Lord, after all. When their physical eyes no longer saw Him their spiritual eyes were opened to all the fulness of His glory.

How many pangs we might be spared could we but see God in all things! Joy and grief; success and failure; possessing and losing; and pleasure and pain, these are only the veils that hide the presence of God. It is God Himself whom we must seek; for He alone is the same, yesterday, to-day, and forever. He is the changeless One. His way is the only road that remains a shining path from joy to joy. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

If only we believe, there comes the Comforter, the Spirit of Truth, and of things as they are and not as they seem to be. Through Him we learn to fix our hearts where true joys are to be found; and at His will we gather the fragments that remain, and prove that nothing is lost!

R. de O.

YOU LITTLE think how much the life of all your graces depends upon your ready and cordial obedience to the Spirit. When the Spirit urgeth thee to secret prayer, and thou refusest obedience; when He forbids thee a known transgression, and yet thou wilt go on; when He telleth thee which is the way, and which not, and thou wilt not regard—no wonder if heaven and thy soul be strange.—*Richard Baxter.*

BLUE MONDAY MUSINGS

* By Presbyter Ignotus *

CAN any one explain the custom, found only among English and Americans, of prefixing the foreign equivalents of *Mr.*, *Mrs.*, and *Miss*, to names presumably foreign, in ordinary English sentences? *Herr* Braun jostles *Monsieur* Blanc and *Signor* Nero in the same sentence; *Madame* Jaune rubs elbows with *Fraülein* Grün and *Señorita* Rubio. It is simply absurd; the English titles are as respectful and as conventional. Dress-makers, singers, actors, hair-dressers, and teachers of languages may find some value in a distinction which makes their names stand out from others. But people who write correctly should never lapse into this vulgarism. Fancy digging out the Polish, or Chinese, or Servian titles of courtesy, in order to show our acquaintance with foreign tongues! Or, to put it in another way, imagine a French writer blotting his pages with *Misters* when he referred to Englishmen! In Holland, where English is so commonly used as *lingua franca* among the higher classes, the greatest nobles are addressed as *Mr.* and *Mrs.* Limburg-Stirum, or Schimmelpenninck, or whatever it may be, their Countships or Baronies being entirely ignored—a very sensible, democratic custom, too!

Let us talk of *Mr.* Caruso and *Mrs.* Tetrizzini, of *Mr.* Calmette and *Mrs.* Caillaux, if we are using our own tongue.

SOME READER in Scranton wants to earn one of the "rewards" offered by our Baptist brother from Missouri, as quoted here April 18th, and sends me this message:

"Answer: Read Acts 1-5 in the Greek, also Acts 2, 1 to 5. The word βαπτίζω is used in the first and it refers to the second, or rather Acts 2, 1 to 5, was the fulfilling of the promise in Acts 1:5. This was the outpouring of the Holy Ghost, but the people were not immersed. βαπτίζω in this case cannot be made to mean immerse.

"If you get the \$50, please send the same to George Gordon King for General Missions."

WHAT A PITY it is that the good old custom of family prayers has passed so largely into disuse! Men seem no longer to care for the blessing that fell on Obed-Edom and his house because of the Ark of God; and all the little acts of domestic religion suffer in consequence. At how many tables the family seat themselves automatically, prepared to begin the meal with never a word of blessing or thanksgiving—struggling to their feet with some confusion if they remember that a priest is there! Religious pictures are not to be seen, except perhaps the three or four prettily sentimental bits of modern French or German art which are wearisomely popular and not specially edifying. A Bible has to be sought for a long time, if it is wanted to verify a reference; the passing of the huge old "family Bible," on its proper marble-topped table, is by no means a sign of real progress, I fear. "Times have changed": it is a familiar lamentation.

But I take up my burthen once again: why should Christian households not continue family prayers, witnessing thereby to the oneness that holds them together in Christ? Where the church is close by, it is doubtless well to attend the daily offices which the Prayer Book orders. But very few people are so privileged; and yet the short service of Family Prayers provided in the Prayer Book could be used daily, before or after breakfast, and after the evening meal, with the expenditure of only a few minutes—not likely otherwise to be used so profitably! In a large house, with many servants, it is a real sign of brotherhood between employer and employed; and the smallest family is the better for coming together before God on its knees. Our English cousins are wiser than we in such matters. I think as I write of a certain beautiful home in Sussex, the demesne, and part of the house going back to Domesday Book, where the very heart of the home is the little oratory, properly fitted for Prayer Book worship. The master of the house is priest of his own household, after the patriarchal wont, unless he deposes that ministry to a clerical guest and seats himself at the organ. And the splendor of his orchids, the rich green of his lawns, the cool arcades of Ash-

down Forest close by, are all the more beautiful afterwards for the memory of those few minutes of collective family devotion. Well, indeed, says the old rhyme:

"That house shall be preserved, and never shall decay,
Wherein the Almighty God is worshipped day by day."

I know, we say we are too busy in the morning, too rushed by immediate duties. But, *entre nous*, there is a lot of nonsense about that! Did I tell you of the searching question put by a visiting Japanese to a Cambridge man of affairs, who was boasting of the new subway between Cambridge and Boston? "A great thing, Sir. It saves us fifteen minutes every morning, going to the train."

"Ah, and what do you do with the fifteen minutes?" queried the Oriental. What, indeed?

"Our unhappy divisions" in matters religious have of course entered our families. Taste, and individual preference, and love of novelties, and a score of factors, too often divide even a small family, when Sunday morning comes. So that to see father, mother, children, grown and little, and the rest, all entering the same sanctuary is, alas! a rare sight nowadays. But, surely, all might read a Psalm, hear the words of the Gospel, join in the Lord's Prayer, without sacrificing that so highly valued private judgment. And such simple fellowship in holy things draws the whole family closer together, even as it helps to banish that *mauvais honte* about religion which is such a fault of ours.

I wish we might have a pastoral letter from every American Bishop to his flock, ignoring for that once the problem of finance and the excesses of the "extremists" at either end, and urging a revival of Family Prayer.

I STOOD the other day in a beautiful Byzantine church, holding forty-five hundred worshippers. The Sunday before (the Orthodox Easter) it was so crowded that people knelt in the streets two blocks away from it. The iconostasis bore pictures of our Lord, His Mother, SS. Peter and Paul, and St. Nicholas of Myra; and the ornaments were all such as are familiar to travelers in Russia. Not far away, in the same city, are two Polish National churches, under the Old Catholic Bishop of Scranton; a Hungarian church of the Papal Obedience was across the street; Ruthenians and Letts of the Uniat bodies have their own churches near by; and all Eastern Europe seems represented there—in Passaic, N. J. Truly, America is "the melting-pot"!

HERE IS a new way of furthering business and religion, discovered by a Utica business firm:

"Dear Sir:

"Beginning March 30th, with every purchase made in our china and house-furnishing department, we will give a voting coupon on which may be written the name of the church our customer wishes to vote for, together with the number of votes they are entitled to, or one vote with every ten-cent purchase.

"These votes must be deposited in the ballot box the same day as purchased; the church having the largest number of votes June 1st, will be presented with a handsome kitchen equipment.

"Enclosed you will find a list of the articles given."

MORNING

In the morning-glory at my window,
The bumblebee its zooming has begun;
The hummingbird, the charming little Hindu,
Worships at the altars of the sun.

The bobolinks and orioles are merry,
Drinking rainbows from the dainty cup
Of lady-slipper, buttercup, or cherry,
While the smiling sun is peeping up.

The sunny waves and waterlilies woo me
To wander where the feet of Nature stray;
The spirit of the wood is calling to me
To rise in happy love and greet the day.

LE ROY TITUS WEEKS.

ARE GERMANS DESERTING THE CHURCH?

Exaggeration of the Movement Toward Secularism

CARDINAL KOPP LEAVES PROBLEM OF MIXED
FEDERATIONS

Plans for the Papal Consistory

MUCH HANGS UPON THE CHOICE OF CARDINALS

NICE, France, April 14, 1914.

HERE is another side to the much advertised claim of the Socialists that "Germany is deserting the Church." Germans from all parts of Germany whom I have met do not seem to be aware of any falling off in attendance in their cities, and say that the wish of the Socialists is father to the thought. The truth of the matter seems to be that a number of radical Socialists started a movement against the Churches; nothing new, but this time successful within certain limits on account of the heavy pressure of taxation on the working classes. These, in large cities, like Berlin, where the Socialistic labor unions are especially active and influential, have been largely affected. Workingmen still left in the churches there (about the same proportion as are still left in the churches of New York or Chicago) are largely withdrawing their membership in response to the agitation of leaders like the younger Liebknecht and Adelf Hoffman, and with the object of escaping the Church tax. The so-called statistics and counts furnished are not reliable, having been secured by interested agents of the unions themselves.

As for the midnight meetings of workingmen who are reported to have howled down the Church speakers and cheered the agitators, they were made up of hackmen, chauffeurs, car conductors and drivers, waiters, etc., free at that hour, and who, unfortunately, were never, probably, inside of a church. Fair-minded people can form their own opinion as to the situation from an address made at the Berlin City Synod, March 23rd, of this year, by General Superintendent D. Lahusen, president of the executive committee of the Synod. Among other things he said:

"The Synod meets in a peculiarly eventful and serious time. We turn our eyes toward the movement for the desertion of the churches. The report of the executive committee shows plainly that the goal of the agitation in this movement has not been attained. But while the hope of this agitation has not been fulfilled, we cannot take the desertion movement lightly. The requests for demission from the churches (in Berlin) really have to do with persons who, until recently, were members of the Church, and often with whole families; and when, as in the case of one congregation, as many as twelve per cent. went out, it is a very sorrowful spectacle. It is clear that here an extraordinary emergency faces the Church.

"Even though, during the long period since 1875, we have made such great gains and have congregations so large that they cannot be properly superintended, yet nevertheless, there has come into our Church a division of aims and purposes that is weakening us. As we come together at this time, in the City Synod, to discuss the matter of the building of new churches and the material betterment of our ministers and helpers, we can well say, in looking back over the thirty-nine years past, that the experiment of Brückner's time has justified itself and has been a success. God be praised.

"We have worked together, and we are able to thank God as we look upon the many beautiful churches erected, the parish houses, the rectories, and, above all, the deaconries and the churchyards. We have come a good way since 1875, and the situation is materially different and better. The ground work is laid and we can work with a good heart."

He then goes on to speak of the Church tax and its natural unpopularity; and calls attention to the frictions brought about by the means often necessary to collect this tax. It makes people learn to hate the Church, he says, but he sees no way out of the difficulty at present. He blames the tax, and the fear of its increase, as the direct occasion, or at least the excuse, for the present agitation.

The late Cardinal Kopp, Archbishop of Breslau, has left some problems in Germany for the Vatican to settle. One of them, that of the "Mixed Federation," is not easy. Catholic labor federations in Germany are of two kinds, those which include none but Roman Catholics, and the "mixed federations," to which members of other religious affiliations can belong. Cardinal Kopp has fought these "mixed federations," but the Vatican, which liked them no better than the Cardinal, has found itself obliged, as a matter of policy, to temporize with

them. The dissolution of the mixed federations would not only considerably weaken the Catholic party there, but would directly play into the hands of the Socialists, and weaken the Constitutional element in the country. The mixed federations number among them large masses of men who affiliate themselves with these unions in order to protect themselves and their work, by belonging to a strongly organized body of workmen who have no sympathy with socialism, and is able to stand up against it. They therefore form the bulwark, valuable to State and Church alike, against socialism, their common enemy. While the Vatican does not like them, it does not dare to give order against them, so Germany at present forms an exception to the general policy of the Vatican in all other countries of Europe to keep the Roman Catholic labor unions unmixed. Cardinal Kopp has still many sympathizers among the Bishops, hence the problem. The situation of the mixed federations in Germany has made one thing clear: the supreme necessity of allowing some freedom and dignity to Roman Catholics if the ends which they put before themselves are to be obtained.

I am informed that the next Consistory, which had been originally set for a date before Easter, and afterwards postponed to some time in May or early June,

**The Next
Papal Consistory** will really be held by the Pope on the 25th of May. In this consistory the

Pope will name several Italian and foreign Cardinals; among the latter, two Germans and three Austrians. Cardinal Kopp was the only German in the Sacred College, so that now Germany is not represented. An odd thing is that Austria, which has four Cardinals, has no real Austrian among them, two being Czechs and two Poles. Both the governments of Berlin and Vienna have recently made representations to the Vatican, with a view to having the Pope end these abnormalities, and it is mainly because of these representations that the Sovereign Pontiff has decided to hasten the reunion of the Consistory. As France already has six Cardinals, counting Cardinal Billot, it is not probable that the Pope will give the purple to another French Bishop.

The personnel of the new Cardinals is at this time an exceedingly live and burning question, as the time is not very far distant when a new Pope must be elected. This new Pope's opinions and leanings will be a large factor in settling questions of control as between France and its rivals in the Levant, and between the separate states of the Triple Alliance in the new Albania. There are also burning questions between the Vatican and the State in Italy itself. It seems then, that in spite of the suppression of the "veto," rarely will international politics have had to play a more active rôle in a pontifical election.

Take one case briefly, that of Albania, to illustrate the importance in international politics, of the leanings of the new Pope. At the time of the election of the present Pope, Italy had every reason to march in accord with its ally, Austria. Now matters are different. Austria is openly working for the control, in Albania, of an important point from which it will practically dominate the upper part of the Adriatic. This is directly against the interests of Italy, which openly and strongly opposes such control. It should have foreseen this when it became a party with Austria to forming the new Albania. Be that as it may, Austria and Italy have opposing interests in Albania. One can see from this situation the value which each country must set upon the good will of the Curia in connection with these interests. Italy may have to call upon Germany to take part with one or the other of its two allies. In such a case the powerful triple alliance will find itself singularly enfeebled. This is only one case of the importance of the personnel of the next Pope. So the choice of the Cardinals at the coming conclave is full of interest and importance.

BULLETINS FROM MEXICO

BISHOP AVES telegraphs from San Diego, California, May 1st, to the Church Missions House:

"Tracy, Miss Peters, and my family reached here with two hundred and sixty other Americans ordered to leave the country by the Mexican Government. Hooker School closed April 22nd. St. Andrew's still open in care of three native teachers. Property listed and in charge of British Consul. Letter follows."

Miss T. T. McKnight, principal of Hooker School, Mexico City, telegraphs from that city on May 2nd that all is safe with the school, and with those girls that could not leave. Archdeacon Mellen is with them.

DEATH OF FATHER HOLLINGS

Member of English Religious Order Dies While Celebrating The Holy Communion

REPAIRS AND IMPROVEMENTS TO VARIOUS CHURCH STRUCTURES

Dr. Gore's Open Letter Causes Much Comment

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, April 21, 1914

ONE of the older, and best known, and most revered members of the Society of St. John the Evangelist has now departed this life in the person of Father Hollings, whose age was 69 years. His decease took place quite suddenly on Wednesday in Holy Week, while in the act of celebrating the Christian Mysteries at the altar of the chapel in the convent of the Sisters of the Love of God, Oxford, of whose community he was the founder.

George Seymour Hollings, priest regular, had been trained originally as an artist, and was not ordained to the priesthood until he had reached his thirtieth year. After serving several assistant curacies, one with Canon Body, and being warden of the Devon House of Mercy at Bovey Tracey, he became, in 1884, chaplain to the Sisters of Bethany, London, an office which he held until the last. He joined the Cowley St. John Community, Oxford, in 1891, and was especially connected with its work at St. Edward's House, Westminster. His obsequies were celebrated with "great dignity and simplicity of worship" at the society's noble church in Ifley Road, Oxford, and his body was laid to rest on Easter Even in the neighboring churchyard of SS. Mary and John, the parish church of Cowley St. John. May he rest in Christ and come to the perfect vision of God!

A correspondent of the *Church Times* writes of Father Hollings that his ambition in early manhood was to become an artist, and he had a most rare, innate gift: "No one who has seen any of that youthful work, in sepia or in water color, could fail to see in it the intuitive genius which linked him on to the great painters of natural loveliness. He always seemed, in insight and vision and touch, a true son of Turner." And he was also gifted with the insight and vision of a poet, both were these: "the eye of the artist, the heart of the poet, and the vision of both"; and, enriched with these, he became a Cowley St. John Father. And with them, adds the correspondent, he brought the rare combination of human qualities which marked him, together with "the entire single-heartedness which ruled his life, day by day, hour by hour, through all the years." It appears that in a letter written some time ago, after the first warnings of heart trouble, Father Hollings spoke of the possibility of passing away suddenly in church.

The Ecclesiastical Commissioners have decided to give to the St. Paul's Cathedral Preservation Fund a tenth part (up to £7,000) of the money expended. Gifts to preserve St. Paul's are also announced from three of the old Livery Companies in the City. The Clothworkers' Company have voted a grant of £1,000, the Miners' Company of £500, and the Vintners Company of £105. The fund has now reached a total of £10,000. Canon Alexander, the Treasurer of St. Paul's, states, in reply to inquiries, that the work on the fabric was already beginning, but by far the most critical question was that of dealing with the main supports of the dome, especially with the piers on the south side of it; and this was so delicate a matter, and so costly even in its necessary preliminaries, that the Chapter would require a considerable sum to carry it out. The larger part of the fund would have to be raised from private sources. Mr. Macartney, surveyor to the fabric, in an article which he contributed to the *Architectural Review* for this month, under the heading of "The Reparation of St. Paul's Cathedral," computes the total weight of the dome at 44,420 tons. Of that, 33,315 tons, probably, are carried by the eight piers, and the rest by the four bastions. Wren, he says, reduced his materials as far as he dared, and his economy has been a source of anxiety to those responsible for the fabric ever since. The "grouting" experiments which have been in progress at the Old Post Office site, with a view to determining the possibility of strengthening the foundations of St. Paul's by injecting liquid cement into the subsoil, have been successful. It is probable that the process will now be applied to the subsoil under the Cathedral.

The famous Boston "Stump" is imperilled, as well as St. Paul's dome. A vertical crack has been discovered about half way up the church tower of St. Botolph, Boston. The churchwardens have been advised by Sir Francis Fox to deal with it at once, and it has been decided to do so. When subscriptions were collected to-

wards the repair of the church after having been struck by lightning in 1908, the Mayor of Boston in Lincolnshire appealed to the Mayor of Boston in Massachusetts for help, the latter city having always shown a great interest in its mother town. This splendid Lincolnshire church tower was built in the fourteenth century, and rises to a height of nearly three hundred feet. It is supposed to have been used partly as a beacon to ships at sea, and from its blunted appearance at a distance it is known as the Boston "Stump."

The vicar of Stratford-on-Avon (Canon Melville) stated at the Easter vestry meeting that it had been considered desirable to give additional protection to the historic memorials which the church contained. In future two custodians would be constantly in attendance, and the church would be closed an hour earlier in the evening. Shakespeare's monument in the chancel (above the poet's grave) was now protected with a covering of unbreakable but clear glass set in a steel frame. These precautions have presumably been taken in view of possible suffragist outrages at the church.

The *Times* newspaper states that important new architectural work is in progress at Pusey House, Oxford: "From St. Giles' the new chapel at Pusey House, which is one of the main features of the work, is apparently one large building, but in fact it represents two separate chapels, one behind the other. The smaller chapel, or choir, is constructed to seat thirty persons, and the larger chapel, or nave, two hundred. The building under construction also includes a part of the new library. This begins at the west end of the chapel, and will ultimately form the western side of the quadrangle." The buildings are part of a larger scheme for the reconstruction of the whole of the property on which Pusey House now stands. The older buildings at Nos. 60 and 61, St. Giles', will eventually be pulled down, and new buildings erected in keeping with the style of the chapel and library.

The Bishop's of Oxford's Open Letter to the clergy of his diocese has caused considerable uneasiness and even consternation in Latitudinarian circles, as is to be seen from the editorial attitude of the *Times* and from a letter of Dr. Sanday's in its columns. The

Open Letter Causes Comment
Times, through its leader writer, opines that the "great majority of Churchmen" (sic) will regard a proposal to limit the comprehensiveness of the Church with "real apprehension." According to its "Nationalist" point of view, a "wise forbearance" towards those of like mind with itself is more needed than any formal statement by the Bishops in vindication of the Christian and Catholic principles of the Church. Dr. Sanday, who writes in a tone of unconcealed exasperation concerning his Bishop's Open Letter, is to issue next week, it appears, a manifesto in reply to the Letter. He hopes to show, he says, that the kind of sincerity which the Bishop demands from his clergy "is subject to much deduction, and that those whom he blames are not really blamable." Relative to other points, this Oxford Professor of Divinity must needs think, he says, that the Bishop of Oxford "was wrong to pronounce upon them so dogmatically."

A special service was held at St. Margaret's, Westminster, on Sunday last, to commemorate the tercentenary of the first official attendance of the House of Commons at the church, which took place on Sunday, April 17, 1614. Canon Carnegie, vicar of St. Margaret's, in the course of his address, said that three hundred years ago the House of Commons discussed carefully what church they should attend for public worship, and then enforced the decision on all its members. Action of that kind was quite inconceivable now. The bulk of English people at that time believed in the possibility of organizing the nation as a religious body on lines parallel to those on which it was organized for political purposes. That idea still exercised a considerable influence over many minds, but it has proved itself incapable of realization. There was little doubt that the effort to realize it had been detrimental to politics and to religion alike. He referred to the present prevalent attitude of working class leaders towards the Church as tacitly assuming that organized Christianity and organized democracy moved on different planes. But no one, he thought, who had studied the matter could acquiesce in any such assumption. In what way and to what extent could the Church promote the cause of good government and wise legislation? It was of paramount importance that public-spirited Churchmen and religious-minded politicians should come together and engage in an effort to answer the question. At any rate, the general character of the solution was clearly to be found in the method of our Lord Jesus Christ, for He "inaugurated the greatest social movement the world has ever seen."

It appears that in view of the great importance of the approaching session of the Upper House of Canterbury Convocation several of the clergy of the London diocese have arranged to offer the Holy Sacrifice of the Eucharist with intention for the Bishops in their deliberations upon the Faith and Order of the Church, beginning yesterday. It is hoped that as many priests as possible will follow their example.

The Russian Holy Synod is stated to have issued a denial to

Famous Church in Danger

the announcement which appeared in certain newspapers to the effect that it had discussed the question of the visit of Russian Archbishops and Bishops to England.

Holy Synod Denies Report

The Prime Minister has declined to receive a deputation of Dissenters from South Wales and Monmouthshire who have associated themselves with their co-religionists in North Wales in protesting against the proposals of the Government to "deprive the Church in Wales of her unenclosed ancient churchyards and to take away for secular purposes £157,000 a year of her ancient endowments."

Prime Minister Repulses Delegation

A Hampshire Churchwoman has given a second donation of £1,000 to the Bishop of Winchester's Portsmouth Six Churches Fund. The Bishop appealed for £50,000, and the fund now stands at £46,000.

CATHEDRAL BUILDING WILL BE RESUMED

Trustees of New York Cathedral Determine to Proceed Without Delay

OTHER EVENTS OF LAST WEEK IN THE METROPOLIS

New York Office of The Living Church }
37 East 28th St.
New York, May 4, 1914 }

THE Cathedral trustees have determined to proceed at once to the building of the nave. A meeting was held at New Synod Hall on the afternoon of April 28th, at which this con-



ST. AMBROSE'S CHAPEL, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

At the Easter vestry at Crowland Abbey Church, Lincolnshire, a Miss Hill was appointed sexton, a position which has been in her family for over two hundred years.

J. G. HALL.

LET US EXAMINE our capacities and gifts, and then put them to the best use we may. As our own view of life is of necessity partial, I do not find that we can do better than to put them absolutely in God's hand, and look to Him for the direction of our life-energy. God can do great things with our lives, if we but give them to Him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. God never loses anything. As long as we live we have a work to do. We shall never be too old for it, nor too feeble. Illness, weakness, fatigue, sorrow—none of these things can excuse us from this work of ours. That we are alive to-day is proof positive that God has something for us to do to-day.—*Anna R. B. Lindsay.*

LET NOT cares, riches, pleasures of this world, choke the heart, which was formed to contain the love of God. Pray, and all is thine. Thine is God Himself, who teacheth thee to pray for Himself. To pray is to go forth from earth, and to live in heaven.—*Edward B. Pusey.*

clusion was reached. The architects, as already stated, will be Cram & Ferguson.

The trustees did not accept the plans submitted by Mr. Cram which have been under consideration by them for some months. They instructed Mr. Cram to go ahead with the nave on the main lines he had laid down and to work out details as he proceeded. At present he will have nothing to do with the transepts, the great central tower, two corner towers, or the front elevation.

It was also voted to set aside the land at Morningside avenue and 113th street as sites for the residence of the Cathedral Canons. Plans have been drawn and are under consideration by the trustees. The first house to be erected will be for the Rev. Dr. Robert E. Jones, the canon-bursar, and his wife.

The trustees accepted the designs for three of the seven windows to be placed in the apse. These were presented by James C. Powell, of Whitefriars, London. They depict the seven visions of St. John the Divine on the Isle of Patmos. They will be made of the best stained glass in London, like

that used in the fourteenth century. Each will cost more than \$5,000.

One window will be erected over each of the "Seven Chapels of the Tongues," which surround the ambulatory. The window over the Belmont chapel, directly behind the main altar, is the only one now in place. This is a memorial to Whitelaw Reid. Each window will be twenty-eight feet high and the combined panes seventeen feet wide.

The annual meeting of the Church Club of the diocese of New York was held on Wednesday evening, April 29th. Reports were presented and the following officers were elected:

Church Club Annual Meeting
President, E. R. L. Gould; Vice-Presidents, William Edmond Curtis, Robert G. Hone, William Jay Schiefel; Secretary, J. Greer Zachry; Treasurer, Henry W. Munroe. Members of the Board of Trustees (Class of 1917), Henry L. Hobart, Howard C. Smith, Francis Skiddy Marden.

The Rev. William Wilkinson, missionary of Trinity parish, celebrated the 125th anniversary of the inauguration as President of George Washington and the tenth anniversary of his own noon-day meetings in Wall street, by presenting an album containing a steel engraving of every President of the United States to the police library in the Old Slip station. Mr. Wilkinson first showed the album to his Wall street audience during his meeting of May 2nd.

An English priest now in New York, and intending to spend some three months in travel through the United States and Canada, is the Rev. Douglas Sherwood Guy, vicar of Christ Church, Harrogate. He is a Cambridge University man. He has twice given short addresses at the open air noon-day services in Wall street, in one of which he stated that all intelligent Churchmen in England

PHILADELPHIA CLERGY DISCUSS REVISION OF DAILY OFFICES

Interesting Debate in the Clerical Brotherhood

FURTHER CHANGES TO BE PROPOSED IN PENNSYLVANIA MISSIONARY CANON

The Living Church News Bureau
Philadelphia, May 4, 1914

CHANGES to be suggested in Morning and Evening Prayer, was the subject of discussion at the weekly meeting of the Clerical Brotherhood. Dr. Robinson, of the Divinity School, opened the discussion with the reading of several letters from priests suggesting changes, from a single word to an entire reconstruction of the services. He also reported some of the suggested changes which were taken up by the committee appointed at the General Convention. The consensus of opinion seemed to be that somewhat greater elasticity in the form of the services might be of value. On the other hand, greater uniformity was demanded by some of the members. For instance, the elimination of all excepting one canticle after each lesson, both in Morning and Evening Prayer, was urged. It was thought by some speakers that more definite rubrics should be inserted. This was vigorously opposed by others. After having devoted more than the allotted time, it was decided to continue the discussion at some later meeting.

The entire diocese is much interested in the proposed change in Canon 8 of this diocese. It had been proposed to make radical changes in the entire missionary work of the diocese. But already the Missionary Board has deemed it wise to make some decided changes in the Canon as first proposed. This Canon promises to be a subject that will create more than ordinary debate at the convention.

Changes in Diocesan Canon

The retirement of the Rev. Dr. Duhring was marked by many expressions of regret and much congratulation upon his successful career of twenty-five years. He reported having raised \$1,225,000 during his term as superintendent. At the celebration, which was held on Thursday, Dr. Duhring was presented with a quantity of beautiful flowers. In conjunction with the celebration invitations were sent out for donations to be made for the city missions in honor of the anniversary. Dr. Duhring has been appointed *Superintendent Emeritus* on full salary, and the responsibility for raising funds for the work for the coming year has been placed upon him. The Rev. H. Cressen McHenry has been appointed acting superintendent for the present.

Retirement of Dr. Duhring

The meeting of the West Philadelphia Sunday School Institute in the Church of the Holy Comforter, Thursday, April 30th, was a great success. The rector read the Creed and prayers, after which the Rev. George Lynd Richardson, the president, introduced the speakers. The three departments of the School—primary, intermediate, and organized Bible classes—were treated by the appointed speakers. This is the first of the district meetings to be held under the auspices of the General Board of Religious Education. Others will follow in rapid succession.

BROTHERHOOD CONVENTION TO BE HELD IN ATLANTA

FOR THE FIRST TIME in its history, the Brotherhood of St. Andrew will hold its National Convention in the center of the Southland, Atlanta, Georgia, October 14th to 18th, inclusive. Two years ago the Atlanta Local Assembly sent an invitation to the National Convention in session at Chicago to hold the 1913 Convention in Atlanta, but on account of the General Convention meeting in New York at that time, Atlanta had to wait. They renewed their invitation at New York last year, and the National Council decided on Atlanta for 1914. Already the Churchmen of the diocese and city of Atlanta are at work upon plans for a successful convention. In response to invitations addressed to the Bishops of the Church, twelve have expressed their intention to be present. Many have not yet replied, so that additional acceptances are expected.

Atlanta, known as the "Gate City of the South," by reason of its geographical location, is the true metropolis of the New South. Arising from a village in ashes at the close of the war, to a modern city of 180,000, Atlanta has a natural pride in its achievements. Knowing the value of a convention of the Brotherhood of St. Andrew to the Church in any locality, and with a desire that the Church shall keep pace with the development of the New South, Atlanta and the southern Churchmen are looking forward to splendid increase in their Church life as a result of such an important convention in their midst.

WALK cheerfully and freely in God's service.—St. Teresa.



VIEW OF THE SANCTUARY, ST. AMBROSE'S CHAPEL
Cathedral of St. John the Divine, New York

knew of these services. They were often referred to in the religious press. Mr. Guy added that the Gospel of the Grace of God as set forth by Mr. Wilkinson evidently could and would hold the multitudes. He declared that the service was an example to Christendom.

With respect to the service of the Actors' Church Alliance in honor of Shakespeare, held on April 26th at the Cathedral of St. John the Divine, it is noted that this was the anniversary of the baptism of the great bard. A sermon on the subject of Shakespeare's Religion was preached at the service by the Rev. Percy S. Grant.

The death has recently occurred of Charles F. Zabriskie, senior warden, for a long term of years, of St. Ignatius' Church. Fuller mention of him will appear in a later issue.

CHICAGO ACOLYTES HOLD SERVICE

More than Twenty Parishes are Represented

SAMUEL J. MILLS COMMEMORATED AT
BROTHERHOOD SERVICE

Northern Deanery Meeting Held

OTHER NEWS OF CHICAGO AND SUBURBS

The Living Church News Bureau }
Chicago, May 4, 1914 }

POSSIBLY the most imposing service of Evensong ever held in the diocese of Chicago took place at Christ Church, Woodlawn, on Monday evening, April 27th, the occasion being the fourth annual service of the acolytes of the diocese. The order of service was Solemn Evensong, with sermon, procession, and Solemn *Te Deum*. There were over twenty parishes represented by their acolytes or servers, and about twenty-five clergy were in the procession or the congregation. Christ Church holds about 650 people, and it was filled to the doors. There must have been over twenty-five processional crosses or crucifixes carried by the various guilds, and many delegations brought their torches as well. As the long procession of fully 250 clergy, acolytes, and choristers entered the church, the torches gleaming, the processional crosses and banners raised on high, the scarlet cassocks of the acolytes contrasted with the whiteness of their cottas. The Rev. Charles H. Young, rector, and Bishop Toll, the preacher of the evening, wore handsome copes and the Bishop also his mitre. It was a stately and impressive sight. Here were more than ten score Chicago boys and young men, from grammar schools, high schools, offices, and workshops, glad to hurry at the close of a busy week-day from all parts of this mighty city, to testify to their sense of fellowship and privilege in being allowed to serve in silence at the Altars of the Church!

The service was sung by the Rev. C. H. Young, who was assisted in the lessons by the Rev. W. B. Stoskopf and the Rev. H. W. Schniewind, in whose parishes the acolytes' services of 1912 and 1913 were held. Bishop Toll was assisted by the Rev. Dr. John Henry Hopkins as chaplain, his parish being the one where the first of these yearly services for acolytes was held, in 1911, at which there were 125 acolytes and clergy. Incense was used during the *Magnificat*, Mr. Kenneth White, of the Church of the Ascension, being the master of ceremonies. Bishop Toll's sermon was strong, fatherly, and inspiring. He was deeply moved by the service, which, he stated, was the most remarkable one he had ever attended at Evensong. He thrilled the congregation with gladness by saying that there has been during the current year, all over the National Church, a notable increase in the number of young men applying for acceptance as postulants and candidates for the sacred ministry. He referred to the utter impossibility of holding any such service as this Solemn Evensong but a few decades back in the experience of his long ministry. He urged the boys and young men to the deepest appreciation of their restored privileges as attendants at the altar, and dwelt upon the power and responsibility of their example in reverence and in Christian living. He hoped that many of them would receive and heed God's call to enter the ranks of the priesthood.

After this memorable sermon came the splendor of the Solemn Procession, as the Bishop blessed the incense for three thurifers, who led the procession around the church, the entire throng of clergy and acolytes participating, while the choir, remaining in the stalls, led the singing, first of "Ten Thousand times Ten Thousand," and then of hymn 404, "I Heard the Sound of Voices." The procession completely filled every aisle of the church, not only the three leading to the choir, but the transverse aisles at either end of the nave as well. As the clergy at its close swung up into the chancel once more, the choir sang the Solemn *Te Deum*, while the three thurifers presented clouds of incense before the altar, in praise and thanksgiving for the "holiness which is in beauty." The offering of the evening, at the request of Fr. Young, started a fund for the support of acolytes from this diocese who in future would study for holy orders at the Western Theological Seminary. The music was finely sung throughout by Christ Church choir, under the direction of Mr. Mason Slade, organist. The canticles were by Cruickshank in G. and the anthem was Handel's "Hallelujah Chorus," the *Te Deum* being by Hadley. Both soloists and chorus sang the exacting and varied service with inspiring power, reaching the climaxes of the *Te Deum* at the close of the long service with telling vigor. It was indeed a notable occasion, and will have a far-reaching effect in strengthening this important work amongst boys and young men, which is increasing every year in popularity in our growing diocese. The ladies of Christ Church laid the clergy and acolytes under welcome obligations by the ample supper which was served by their hospitality in the parish house at 6:30 p. m.

On the following evening another impressive service was held

in Chicago, this one being on the North Side, and under the auspices of the Brotherhood of St. Andrew.

The Mills
Memorial Service

It will be recalled that Samuel J. Mills, one of the oldest and best known of Brotherhood men in Chicago, and probably in the American Church, died during the past year. A memorial service was held by some of his old associates and intimate friends in the beautiful new Houghteling Memorial chapel at St. James' Church, on Tuesday evening, April 28th. The service was conducted by the rector, the Rev. Dr. Stone, assisted by the Rev. H. B. Gwyn and the Rev. L. F. Potter. A series of addresses was made by friends of Mr. Mills, all of which were commendatory of one who was a truly remarkable man.

Mr. Mills belonged to chapter No. 1, in what may be termed "the Golden Age of the Brotherhood." He lived with many other young men in what was called the Brotherhood House in the vicinity of St. James' Church, and many there are who tell of his influence upon them. Many of the residents of this house and the members of the Brotherhood chapter were engaged with Mr. Mills in aggressive missionary work at St. John's mission on Clybourn avenue. Three of the associates of those days gave their tributes, Messrs. W. F. Smith, J. T. Barnett, and E. H. Stroud, as also did Mr. John B. Green.

During the last eight or nine years of his life Mr. Mills was associated with St. Simon's Church, on the north side. He was senior warden there for several years, and led a splendid work among the boys of the church, particularly in the Sunday school and the junior chapter of the Brotherhood. It was most touching to see many of his old boys at this service. One of them, Kent Curtis, gave an affectionate tribute to his old teacher and leader. Two of the clergy present had long been associated with Mr. Mills as his rectors—Dr. Stone at St. James', and Rev. H. B. Gwyn at St. Simon's. Dr. Stone related some incidents of the early days at the "mother church," all of which witnessed to the deep religious nature of the man. Mr. Gwyn summed his virtues up in the word "faithfulness." Seldom, we believe, has there lived in the American Church a type more widely recognized as being the ideal of the Christian layman.

The Northern Deanery of the diocese met at Christ Church, Harvard, on April 27th and 28th. Twelve of the clergy besides Dean

**Meeting of
Northern Deanery**
Fleetwood were in attendance. At the first evening session the Dean introduced the topics discussed, the other addresses being by the Rev. Frank E. Brandt, a former priest of the mission, and the Rev. James M. Johnson, rector of the Church of the Redeemer, Elgin. The following day the usual services were held, consisting of the early Celebration, followed later by Morning Prayer, with addresses. The Rev. N. B. Clinch, rector of Immanuel Church, Rockford, spoke on "The Increase of the Ministry," and the Rev. Gerald Gratton Moore, of Trinity Church, Belvidere, on "The Best Means of Bringing People to Holy Baptism." The convocation was very hospitably entertained by the new priest in charge, the Rev. Benjamin E. Chapman, his wife, and devoted parishioners. It was a privilege to use the new parish house, recently finished and so well appointed, and to witness the evidence of cooperation between priest and people.

Even thus early in the season the clergy are beginning to think of Chicago as a summer-resort, which it is for ten of thousands of

**Summer Clerical
Engagements**

visitors every year. The Very Rev. Luther Pardee, 5001 Blackstone avenue, secretary of the diocesan convention and Dean of the Chicago deanery, is almost daily receiving inquiries concerning possible vacancies in Chicago parishes this summer, and he will be glad to reply as fully as possible to all who will enclose return postage. It is the exception rather than the rule to find any Chicago church curtailing its service-list during the summer. Here and there the Sunday evening services have been abandoned, but practically every parish keeps up its Sunday morning services, including the early Eucharists, and there are several where not only four Sunday services are maintained, including one for the Sunday school, but where also the daily Matins, Holy Eucharist, and Evensong are steadily kept up every week-day throughout the entire summer.

Surprise and disappointment were felt in many quarters, lately, when the monthly reports from the General Board of Missions

**Decrease in
Missionary Offerings**

reached Chicago stating the contributions towards the apportionment up to April 1st for the current fiscal year. In spite of all the missionary enthusiasm aroused by "The World in Chicago," a year ago, and in spite of all the devotion to Missions Study classes which has marked so much of our life as a diocese since last September, our contributions as a diocese for General Missions for the current fiscal year were but \$8,904.26, by April 1st, as against \$9,641.94 by the same date a year ago. This is a falling-off of \$737.68 for the current year. An analysis of this April 1st report shows that more than thirty of our parishes and missions have not contributed one cent since last September towards their apportionments for General Missions. Over sixty parishes and missions have given, however, and some of them have given more than by this date last year.

Already several of the clergy are publishing in their parish

papers the special prayer on behalf of the Parochial Missions which are to be held in a large number of our parishes next fall, commencing on All Saints' Day. A strong diocesan committee is in charge of the preliminaries, and those communicants, both clerical and lay, all over the diocese, who are longing for a deeper spiritual life among our people, will no doubt effect some kind of organization in their respective congregations concerning this very important and united effort of the coming November, before separating for the summer.

Part of the April events at the Chicago Homes for Boys was a fine illustrated lecture on "Lincoln," given by Miss Girard, as an entertainment for the boys. There were 107 boys in the Homes during April. At the early Celebration on Easter morning, there were 75 communicants in the Homes chapel. Mr. and Mrs. Swigert have recently presented the chapel with a Lavabo bowl, in memory of their little son, who was called to Paradise on March 20, 1912.—Some of our parish papers are appealing for funds for the relief of the starving Japanese in the northern parts of Japan. St. Augustine's parish, Wilmette, is collecting such a fund, to be sent to the Church Missions House in New York, for forwarding.—The Lenten savings of the children of Grace Church, Oak Park, this year, for general missions, amounted to \$294.58. This was the largest mite-box offering ever made by Grace Church's children at Easter-tide.—St. George's Church, Grand Crossing, the Rev. Ewald Haun, priest in charge, has lately been raising a fund to renovate the church building, and to plant trees in the churchyard. The Social Service Committee of this mission has been actively at work during the past year, and is planning to open a sewing school for the children of the neighborhood.

PROFESSOR LADD ON PRAYER BOOK REVISION

BEFORE the April meeting of the Junior Clericus of Connecticut at the Graduate Club, New Haven, Professor William P. Ladd, of Berkeley Divinity School, Middletown, made a strong statement of the necessity for very radical Prayer Book revision in the near future. We have practically embalmed our Prayer Book, he said, so that it is unchanging and unchangeable, almost an object of worship in itself. Thus it does not express our real aspirations or prayers except on rare occasions. To Augustine, the itinerant missionary, Gregory the Great gave permission to use whatever good things of ritual he found on his travels. Such freedom we have used in our Hymnal-making, and only by such a method can we have a manual of worship that will truly express present-day religious needs.

The Collects are very incomplete in their range. Fourteen have as their chief thought, deliverance, succor, or support, while in seven others this same petition for deliverance is found in connection with other thoughts. The Collects reflect a time when pestilence, war, and insecurity through a long series of years had left a panic-stricken state of mind everywhere. The Prayer Book met the need of that long ago time most admirably. It is now, however, thoroughly out of date in its religious psychology. There is little place given to the expression of the Christian mind in its social relations; the family is scarcely recognized, because the celibate *religious* knew nothing of its conditions and needs. The parish has little attention given to it; the state scarcely any. The Christian citizenship we are all striving for to-day cannot be prayed for out of the Prayer Book. We *can* pray for our "rulers." International relationships have no recognition in the Prayer Book. You *can* pray for victory or for peace, but you must remain mute in such a state of affairs as now exists between the United States and her southern neighbor.

The Kalendar in the Prayer Book has too much dead wood. Only four or five of the saints whose days we are supposed to observe mean anything to us. Instead of St. Philip and St. James' day we should have St. Francis of Assisi day. Instead of St. Michael and All Angels' day, why not have St. Athanasius' day? Or St. George Washington in place of St. Bartholomew? Modern saints have more power of appeal than ancient saints.

The Lectionary is full of material having absolutely no religious value. We have used but a fraction of the good things of the Old Testament. Permission should be given in the revised Prayer Book to use selected and authorized readings from Plato, Epictetus, Chrysostom, and Augustine. There should be complete elimination of the reading in public of all details of the ritual of ancient Judaism, and the people should be told something about Florence Nightingale, and David Livingstone,

and Bishop Brooks, and Keble. Browning should be given a place among the Psalmists.

The greatest possible freedom was allowed in the early Church in such matters. We must begin to modernize our formularies, cut down the length of services, prune the Psalms, leave out one lesson, and pray in a language that expresses the thought of our century.

Even the Communion Office, which has at its heart, Service, Brotherhood, Solidarity of the race, is nevertheless weighed down with so much individualistic piety that those central thoughts are nearly smothered. Ecstatic rapture is not so much needed nowadays as power to do our work rightly, among our fellows.

PRAYER FOR USE IN THE PRESENT NATIONAL SITUATION

SET FORTH BY THE BISHOP OF NEW YORK

MOST GRACIOUS GOD, we humbly beseech Thee, as for the people of these United States in general, so especially for their Chief Executive, and for their Senate and Representatives in Congress assembled, that Thou wouldest be pleased to direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, the safety, honor, and welfare of Thy people. Show us the straight path, and give us grace steadily and faithfully to walk in it. Stand Thou ever at our right hand to defend, to counsel, and to guide us. Save us from all false desires and wrong judgments, so that the good purpose of Thy will may be fulfilled in us. Vouchsafe Thy blessing to all negotiations, acceptable to Thee, which aim to bring to good effect the friendly offices tendered by representatives of other nations as a peaceable means for a fair and timely adjustment of differences between us and those beyond our southern border with whom we are at variance, to the end that the war cloud which now lowers upon us may soon pass without doing further harm, and that all things may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen.*

CONSECRATION OF BISHOP CAPERS

THE Rev. William Theodotus Capers was consecrated Bishop Coadjutor of West Texas on Friday, May 1st, in St. Mark's Church, San Antonio (the Rev. Philip Cook, rector). As the Bishop of the diocese, the Rt. Rev. Dr. J. S. Johnston, had formally relinquished all ecclesiastical authority, Bishop Capers becomes in fact the Diocesan.

Holy Communion was celebrated with the members of the council present at 7 o'clock, and, with Morning Prayer, was again celebrated at 7:30 o'clock by the Standing Committee clergy.

The consecration service took place at half past ten. The Presiding Bishop was the consecrator; the Bishops of Florida and West Texas the co-consecrators; the Bishop of Lexington the preacher; the Bishops of Mississippi and North Texas the presenters. The Bishops of West Missouri, Texas, and New Mexico, with all of the above named, joined in the laying on of hands. The attending presbyters were the Rev. Walter B. Capers and the Rev. W. P. Witsell. The Rev. Dr. J. T. Hutcheson and the Rev. Wallace Carnahan were honorary attending presbyters.

The new Bishop was presented by Bishop Weed with the episcopal ring of his father, the late Bishop Capers of South Carolina. Bishop Burton presented a pectoral Cross on behalf of his former congregation in Lexington Cathedral. His episcopal robes were the gift of his parishioners in Philadelphia.

WHEN YOU FIND that weariness depresses or amusement distracts you, you will calmly turn with an untroubled spirit to your Heavenly Father, who is always holding out His arms to you. You will look to Him for gladness and refreshment when depressed, for moderation and recollection when in good spirits, and you will find that He will never leave you to want. A trustful glance, a silent movement of the heart towards Him will renew your strength: and though you may often feel as if your soul were downcast and numb, whatever God calls you to do, He will give you power and courage to perform. Our Heavenly Father, so far from ever overlooking us, is only waiting to find our hearts open, to pour into them the torrents of His grace.—François de la Mothe Fénelon.

Diocesan Conventions

THE sessions of the spring conventions are now well under way. That of WEST TEXAS was notable for the consecration during its session of its Bishop Coadjutor, the Rt. Rev. William T. Capers. In none of the reports here printed do we find legislation of remarkable interest, and more and more the diocesan convention is, happily, becoming in this country a conference of workers looking toward the greater efficiency of work rather than a legislature.

MASSACHUSETTS

THE 129th annual diocesan convention of the Episcopal Church was held in Boston on April 29th. The opening service was in St. Paul's Cathedral, when Bishop Lawrence officiated at the Communion service and the Rev. Henry P. Bull, S.S.J.E., preached the sermon. The sermon was in the nature of an analysis of the present-day indifference to the Church. He noted the decrease in the number of candidates for holy orders, saying that the decline should cause serious thought. "If the question of money seems serious, the question of men is far more vital," he declared.

"But it ought not to distress us over-much that there is a split between the Church and the age, that other agencies are at work to effect many humanitarian reforms, that man is seeking feverishly his own salvation. Before we say our goods are not desired and we jettison our whole cargo, let us be sure we display them aright. It is not a new Jesus this age requires; it is a new sight of Jesus. We speak of a new interpretation of the Gospel. If we change its basis it is no longer a new interpretation. Let us take care lest it is a new Gospel."

After stating that the principles of the incarnate life are changeless, the preacher said that man must continue to be his own helper, his own discoverer, and his own teacher, and added:

"The need is this: Lives of voluntary poverty for His sake; lives of surrendered wills that will present the figure of Jesus Christ rightly before men. We are not near enough to sorrowing, suffering sinners to help them. We still walk in our own paths, and how often do we please ourselves and marvel at the rejection of Jesus Christ. Let us seek each one in his vocation a more real surrender, a more real sacrifice, seek to higher and newer uses in himself. Then our boys and young men will not hold back; they will have an inspiration; they will have learned to worship; they will have confidence."

The business sessions were held in Huntington Hall, which is near Trinity Church. Although at the outset the Bishop tried to map out the programme of the sessions clearly, there was time lost in over-much discussion of various topics, notably those of the reports of the salaries of the clergy and parish limits, both of which monopolized considerable of the time of the convention, which lasted through two whole days. One of the early things done by the convention was to vote its approval of the Provincial System provided for at the last General Convention. On the following day these were elected as delegates to the first Provincial Synod in New England: Very Rev. E. S. Rousmaniere, D.D., Rev. Alexander Mann, D.D., Rev. Edward T. Sullivan, and Rev. Ernest J. Dennen, and Messrs. Charles G. Saunders, Huntington Saville, J. Grafton Minot, and Charles H. Baldwin.

The morning session was brought to a close with a stereopticon exhibition by the Rev. Guy W. Miner on the mission work of the diocese.

At the afternoon session the salaries of the clergy were given free discussion, and this was carried over into a part of the following forenoon. The two reports were spoken for by the Rev. Philo W. Sprague and Charles E. Mason, each championing that of his own committee, Mr. Mason's being made up entirely of laymen. It was strongly contended that the proposed tax, so that a greater uniformity might be reached, was a matter to which the clergy would strongly object, especially the poorer paid ones, and the point also was made that this question of salaries was one primarily for the laymen to thresh out. So instead of accepting either report, it was voted to have a committee of seven laymen named by the Bishop which will go deeply into this matter.

The proposition to establish hard and fast parochial limits was strenuously opposed by Trinity, Emmanuel, and the Advent parishes, as it was pointed out that these three parishes in particular are within a ten-minutes' walk of each other, and many of the parishioners reside outside of what would be considered parochial limits. The Rev. A. B. Papineau was the spokesman for the committee proposing amended canons on the subject, and the discussion was prolonged, so that rather than put it to a vote, owing to the small attendance, the matter was put over for another year.

The question of closer federation with the Christian bodies was another thing that brought out discussion, Father Bull contending that affiliation with the Federation of Churches had a tendency toward a disregard for the principles of the Church and that too much insistence on the title "Protestant" might tend to disunion. The resolution which was offered by the committee on the State of the Church was withdrawn on the suggestion of the Rev. Dr. Mann.

It was voted to eliminate hereafter the convention sermon as a part of the opening religious service and give the time to the Bishop for his annual address. Dean Rousmaniere suggested the appointment of a committee on the despatch of business, to remedy an evil that was especially noticeable at this convention.

The members of the Standing Committee were reelected.

Bishop Lawrence's annual address concerned itself with the drink evil; the situation in Mexico, on which he touched at the end of the address; the question of who are privileged to receive Holy Communion at the altars of the Church; clergy pensions; and parish reports. Said the Bishop:

"I am also asked whether persons other than those who are communicants of this Church may receive Communion at our altars. My answer is, 'Yes, certainly.' English scholars such as Bishop Creighton, Archbishops Benson and Temple, affirm that the rubric at the end of the Confirmation office, 'There shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed,' should be interpreted historically and as a directory only as regards those of our own Church. The question has been answered in this country by the general practice throughout the whole history of the Church of administering Holy Communion to those who are not members of this Church who may approach the altar. Clergymen and laymen may of course differ in their interpretation, and a priest may repel any one whom he may esteem unworthy or forbidden by the law of our Church to receive."

"Speaking for myself, I am grateful when any disciple of the Master in penitence and charity, determining to lead a new life, receives comfort and spiritual strength at the altar where I minister. It is the Lord's table."

Of the matter of clergy pensions he said: "I have shrunk from the duty of leading in all this, and would give almost anything to escape it. But the Church has laid it on me; and as I think of the possibilities of thousands of faithful men, women, and children relieved from anxiety and poverty down through the generations, I am moved by its beneficent opportunities. Also I am so blessed that no one could suspect me of interested motives in carrying out this purpose. In working to test the sentiments of the Church I have no pride in success. Should the Church decline to adopt the system before the next General Convention, I should, while regretting for the clergy such action, feel a strong sense of personal relief. Should the Church adopt the system, I should do all in my power to join with others in carrying it through even though I should see, as I do, an untold amount of enthusiasm, patience, and faith involved. Nothing in which I have ever been engaged has seemed to me so appalling in prospect, nothing more full of beneficence."

He spoke seriously of intemperance and its attendant evils:

"Listen to these statements from the report of the Commission of this Commonwealth to 'Investigate Drunkenness in Massachusetts.' 'In the year ending September 30, 1913, 104,936 arrests for drunkenness were made in Massachusetts. This

was a larger number than had ever before been made within the Commonwealth during any year for this or any other offense.' 'Since 1901 the number of arrests for drunkenness has increased by 49,272, or 88 per cent.' 'Yet the statistics of arrests for drunkenness fail to indicate the gravity of this problem because only a small percentage of intoxicated persons are taken into custody.' 'Intemperate use of alcohol is generally the chief cause of 'disorderly conduct' 'disturbing the peace,' and 'assault and battery,' and is often a cause of sexual crime and homicide. 'Massachusetts Prison statistics show that 96 per cent. of all criminals in our prisons in 1912 were intemperate by habit.'

"Can any citizen of this Commonwealth, much less any member of Christ's Church, listen to such an indictment and hear the sobs of women and children without a start of alarm, of remorse, of questioning: What am I doing? What can I do? The whole subject is too terrible and vast for me to speak of its causes, its treatment, its indirect results. May I make these three notes:

"1. The time has passed when any intelligent person claims that drink makes a man more efficient, more able, a better soldier or sailor, a better athlete, a better anything unless it be for the time a boon companion. Industrial efficiency is driving the drinking man, even the rather moderate drinking man, to the wall.

"2. Drink, and that not to excess but habitual, gradually disintegrates the physical, nerve, and the moral fibre; the resisting power, whether against disease or temptation, weakens, and what is more tragic, the sons and daughters reveal the fathers' rather loose habits of cocktails and champagne and whisky in weakened bodies and more or less degenerate systems. Of course there are apparent exceptions, but the general facts stand and the exceptions are more apparent than real.

"3. Every public-spirited citizen, every parent, every man and woman who cares for his fellow men and women, every son and daughter of the Church of Christ will have this terrible scourge of society of which he is a part upon his conscience, and will in his personal habits and his public duty govern himself accordingly."

WEST TEXAS

THE tenth annual council assembled on April 29th in St. Mark's Church, San Antonio (Rev. Philip Cook, rector). Holy Communion was celebrated at 10 o'clock by Bishop Johnston and Bishop Tuttle. The Bishop of the diocese then read his twenty-sixth annual address.

The Bishop said: "We meet in the fortieth year since the organization of West Texas as a missionary district. I trust it may be with us as it was with the Israelites under Moses, who after forty years' wandering in the wilderness reached the promised land under their young leader, Joshua. The forty years was a necessary part of the preparation of the Hebrews, and so it has been with us. Even after I came here it was a long time before the old spirit of the frontier was trained and tamed. To-day the new and improved order is coming in steadily when religion, education, and manners are building up this great commonwealth of Texas. We may take a pardonable pride in the share this Church of ours has had in bringing about the conditions which now exist which point to a future still happier. We may freely admit that our Communion did not prove itself altogether well fitted to deal with the pioneer conditions, but we avoided the mistake of not being early on the ground. Our orderly methods, our reverence for sacred things and sacred places, our solemn, and on suitable occasion stately, services, all belong to our advancing civilization and will prove increasingly fitted to it. The task before us is to measure up to the opportunities to present the religion of Jesus Christ to this new Texas. We of the Episcopal Church are not equal alone to this undertaking. Let us continue in the most fraternal spirit to call on all our brethren in the other boats to join with us, that by united efforts we may catch in the Gospel net such a large part of our citizenship as to make of this once certainly Christian nation, though now doubtfully so, the mightiest force for God and righteousness."

The council was addressed by Bishops Tuttle and Partridge. The Rev. U. B. Bowden was elected trustee of the University of the South. Last year's members of the Standing Committee were reelected. There were elected for the diocesan school board: Rev. Messrs. Philip Cook, J. W. Sykes, U. B. Bowden, and Messrs. J. H. Savage, S. G. Tayloe, R. W. Hudson. Dio-

cesan Board of Religious Education: Rev. Messrs. Albert Massey, John Ridout, R. Y. Barber, Messrs. E. Galbraith, W. A. McDuffee, E. G. Hicks. Committee Auxiliary to General Board of Missions: Rev. Messrs. John Lyons, R. Y. Barber, C. W. Cook, G. W. Hurlbut. Social Service: Rev. Messrs. Cook and Ridout, and Dr. Charles H. Venable. Delegates to Provincial Synod: Rev. Messrs. R. Mercer, J. W. Sykes, Philip Cook, B. S. McKenzie, and Messrs. J. A. Chase, R. Galbraith, J. B. Kennard, F. P. Sames.

On April 30th, the West Texas branch of the Woman's Auxiliary made their corporate Communion in the morning, and in the afternoon held their annual business session at St. Mark's Church. Later in the afternoon the cornerstone was laid of Christ Church (the Rev. John Ridout, rector), Bishop Johnston laying the stone, and the Presiding Bishop preaching.

On May 1st, only a brief council session was held, this being in the afternoon, when the Bishop Coadjutor, whose consecration is reported on another page, was welcomed in the name of the diocese by its oldest clergyman, the Rev. Dr. J. T. Hutcheson. Bishop Capers then delivered his primary address. At noon on this day a luncheon was given to the distinguished guests. The Presiding Bishop was presented with a loving cup by the Bishops and council, and another cup was given by the women of West Texas to Bishop Johnston. In recognition of his thirty years' ministry in this diocese, a purse was offered by his friends generally to the Rev. A. W. Burroughs, which was intended to contain \$300, but proved to amount to \$400.

On the evening of the same day, in the parish house, a concert of Church music was given under the direction of H. W. B. Barnes, choirmaster of St. Mark's. On May 2nd, in the morning, was held the missionary mass meeting of the Woman's Auxiliary, and in the afternoon that of the Junior Auxiliary. At both meetings brief addresses were made by all the Missionary Bishops present, and also by the Rev. Dr. H. L. Burleson, the Rev. Secretary Eckel, and the Rev. W. B. Capers. The programme of the week was closed that evening with a reception to Bishop and Mrs. Capers on the lawn of St. Mark's Church.

TENNESSEE

IN his address Bishop Gailor reminded his hearers that "it is absolutely necessary for us to realize, that we are living in the twentieth century, and not in the sixteenth century, or the fourth century, or even in the first century. To try to reproduce to-day the conditions of Church life in the time of St. Ignatius, for example, in A. D. 112, or even of St. Paul and St. John at the close of the first century, seems to me as futile and absurd as to try to bind us with the rules and regulations and perspective of the eleventh century or the sixteenth century. The Church is a live thing—an organism—the Body of Christ—the agency of the Holy Spirit. Christ is always with His Church; and every Celebration of the Holy Communion is the witness to His perpetual Presence. And as Jesus, Our Lord, came to reveal the Father—so the work of the Holy Spirit is to reveal the Christ.

"Some Churchmen seem to think that all we have to do in dealing with the questions of our time is to look up a precedent in the fourteenth century or the fourth century, quote Thomas Aquinas or Augustine, cite some rule or rubric, and then say 'This is the Church's law. If you don't obey it, you are outside the Church and we have no responsibility. If you don't see it our way, so much the worse for you.' And this would be all right, if the Church were a mere club or association, founded by men and dependent for its existence upon obedience to fixed rules by men. Then we could turn people out of the Church.

"But the Catholic Church of Christ is no such human society; it is the family of those whom Christ has redeemed; and I can conceive of no offense more terrible, no pride more mischievous, than that of the man or set of men, who would circumscribe and define it with minute definitions of doctrine and petty rules of discipline."

For the Standing Committee there were elected the Very Rev. J. C. Morris, Rev. Messrs. W. D. Buckner and Prentice A. Pugh, Messrs. R. H. Allen and M. B. Trezevant.

The convention, having voted to go into the Province, elected its deputies: clerical, the Rev. M. P. Logan, Nashville; Rev. J. C. Morris, Memphis; Rev. W. C. Whitaker, Knoxville; Rev. J. B. Cannon, Sewanee; alternates, the Rev. Messrs. H.

(Continued on page 54)

Two Missionary Convocations

EASTERN OKLAHOMA

THE fourth annual convocation of the missionary district of Eastern Oklahoma was held in the Church of the Redeemer, Okmulgee (the Rev. George Crocker Gibbs, rector), on April 26-28.

Convocation opened on Sunday morning, with a celebration of Holy Communion, at which service the Rt. Rev. Frederick Foot Johnson, D.D., Bishop Coadjutor of Missouri, preached the convocation sermon. In the afternoon a Sunday school service was held, the principal address being made by the Rev. Hugh L. Burleson, D.D., secretary of the Board of Missions.

At the Sunday evening service, Bishop Thurston read his annual address, which was a strong presentation of the progress of the Church in the district. The report showed a notable increase in the number of clergy in the field (there now being thirteen), with two ordinations and two church consecrations. New mission stations have been opened, and there were 134 persons confirmed during the year. The Bishop touched on the questions of social service and religious education, and treated at some length on the subjects of the racial episcopate for the negro population, and of the opportunities and responsibilities now opening before the newly created Province of the Southwest.

On Monday morning, after a celebration of Holy Communion, convocation organized for business, there being a good sized quorum of clerical and lay delegates present. The Rev. George Crocker Gibbs was unanimously reelected secretary, and the Council of Advice was appointed by the Bishop, the Hon. Allen Wright of McAlester being appointed chancellor to succeed the Hon. Preston C. West, now Assistant U. S. Attorney.

The report of the Rev. E. P. Miller, general missionary of the district, was received with much satisfaction, as it showed material increase in Church extension work in the southern half of the district and in places hitherto unreached by the Church.

Dr. Johnson, the superintendent of All Saints' Hospital, at McAlester, presented an interesting report on the progress and needs of this worthy institution. The usefulness of this fine hospital is becoming more and more felt throughout all eastern Oklahoma, and its management by Dr. Johnson was warmly commended.

At 11 o'clock convocation went into conference on the subject of "Missions," with the Rev. Hugh L. Burleson, D.D., secretary, as leader, and the Rev. E. P. Miller, general missionary, as the principal speaker. Dr. Burleson told, in an interesting way, of the methods of the General Board of Missions, and Mr. Miller discussed and commended the duplex envelope system which is being so universally adopted.

After luncheon the business session was resumed. A resolution was introduced by the Rev. Mr. Welles, petitioning the Synod of the Southwest in favor of a racial episcopate for Church extension work among the negro people of the Province. The resolution provoked considerable discussion, as the delegates desired to deal intelligently and sympathetically with this delicate question. After being adopted by a close vote, the resolution was subsequently reconsidered and laid on the table, but the discussion served to bring this important question before the delegates in a new light, and all seemed to realize the Church's responsibility in this direction.

The apportionment of the district for general missions was raised to \$1,200, and by vote of convocation the Bishop was authorized to appoint commissions on religious education, social service, and the episcopal endowment. It is hoped that the work of the last named committee will soon open the way for the formation of a diocese out of this missionary district.

At 3 o'clock a conference was held on the subject of "Social Service," with the Rev. Samuel Tyler, rector of the Church of the Advent, Cincinnati, as leader, and the Rev. A. J. G. Dowie of Pawhuska, Okla., as the principal speaker. Dr. Johnson also spoke on the general subject, and the conference proved of great interest and value. In the evening a missionary mass meeting was held at the church, with strong and inspiring addresses by the Rev. Dr. Burleson, the Rev. Samuel Tyler, and the Rev. H. P. Nichols, rector of Holy Trinity, New York City, Bishop Thurston presiding and introducing the speakers.

On Tuesday the business sessions were promptly concluded and the final conference held on the subject of "Religious Education." The leader of this conference was the beloved Bishop of Oklahoma, the Rt. Rev. Francis K. Brooke, D.D., who is the chairman of the Provincial Commission on Religious Education. The speakers were the Rev. Samuel G. Welles of Chelsea, Okla., and the Rev. P. K. Edwards of McAlester.

The Woman's Auxiliary of the district, meeting jointly with convocation, concluded its business sessions and conferences on Tuesday afternoon, and the most interesting and enthusiastic convocation ever held in this new missionary district adjourned to meet at St. Mark's Church, Nowata, Okla., in April, 1915.

IDAHO

THE seventh annual convocation met Wednesday evening, April 22nd, in St. Michael's, Boise. The Bishop and several of the clergy took part in the service. The Rev. Mark Rifenbark preached the convocation sermon. At 10 o'clock Thursday morning the formal opening of the convocation began with a service in St. Michael's, the Bishop reading his annual address and afterwards administering the Holy Communion to the largest number of clerical and lay delegates that we have had at any convocation so far in our district.

The Bishop reported having confirmed 235 persons since last convocation and having personally baptized 37 and held services in most of the Idaho missions. In referring to the General Convention, he said: "It was a wonderful convention. The Bishop, clergy, and laity of New York did all in their power to make it a success. Their hospitality was just what you might expect in so great and generous a city. In summing up the whole work of the convention I think I can safely say it manifested a good judgment which is very encouraging to all those who desire the welfare of our Zion." He spoke of the good work of the Fort Hall Indian mission in a religious way and reported that all the debt on the Indian mission had now been paid. St. Margaret's School had done a good work last year, but had suffered severely from the depressed financial conditions in this part of the country. To do its best work it should be sustained by some form of endowment and thus become less of a problem to the Bishop. St. Luke's Hospital had an excellent record for the year in taking care of from a thousand to twelve hundred people. It paid its running expenses and succeeded in doing a great deal of work in helping the destitute. The average number of patients is between forty and fifty. There are thirty young women in training. The debt for construction of the new wing has been reduced from \$38,000 to \$15,000, and a lady promises to give \$2,000 if the rest is paid by January 1, 1915, so that now the complete payment of all debt on our institutions is near at hand.

The various business sessions of the Convocation were most helpful and the reports all had an optimistic tone and indicated a devoted, earnest band of missionary workers in Idaho, coöperating with each other in the work of the Lord and thoroughly loyal to their Bishop. Mr. G. H. Hackett was elected treasurer in the place of Mr. D. D. Williams, a devoted Churchman who died last year. Rev. A. Chamberlaine, recently appointed Archdeacon by the Bishop, was elected as secretary of the Convocation in place of Rev. D. H. Jones, who felt it his duty to resign after six years of faithful service. The Bishop re-appointed the same Council of Advice, substituting a new member in the place of Canon Curtis, who expects to spend a year abroad. Delegates were elected to the Synod of the Eighth Province convening October 15th, as follows: Rev. Messrs. S. W. Creasey, E. P. Smith, D. J. W. Sommerville, and J. Watson. Lay delegates, Messrs. Hackett, Davidson, Randall, and Morris. In the evenings special addresses were given; on Thursday in behalf of Missions, Archdeacon Stoy speaking on his work, Rev. Mr. Creasey on the Indian work, and Rev. Mr. Watson on work among the young people at the University of Idaho; on Friday night a meeting was held in the interest of religious education with addresses, and on Saturday evening Bishop and Mrs. Funsten held a reception for the Convocation and the friends of the Church at the Bishop's house, which was largely attended.

On Friday there was a meeting of the Woman's Auxiliary, which began with a service and Holy Communion in St. Michael's Cathedral, the Bishop delivering the address and commending very warmly the excellent work done by the Woman's Auxiliary and the various Church guilds. He appointed Mrs. Johnesse as president for the ensuing year. After the service the president called the Auxiliary to order in the Bishop Tuttle Church House and read a most excellent address, showing that progressive work was being done and that the interest in the work is steadily increasing. There were many excellent reports, and capable officers were elected.

A CHOIRMASTER'S PRAYER

Use mine eyes, that they may clearly see
Perfectly to play for Thee.

Use my hands, that they may deftly draw
Living lessons from Thy law.

Use my feet, that they may humbly bring
Mightier music to the King.

Use my lips, that Truth may far be blown
Loudly as a trumpet tone.

Use my heart, a well-filled lamp of love
Lighting souls to Thee above.

CLARENCE URMY.

General Board of Religious Education

THE vital and growing interest in the cause of Religious Education formed the central point of discussion at the spring meeting of the General Board of Religious Education. Will the Church see and meet the issues pressing for action? That was the question in the mind of every member.

The meeting of the board was held at the Church Missions House on Wednesday, April 29th. The sessions opened with a celebration in the chapel. Owing to the absence of the Presiding Bishop, Bishop Talbot was made chairman. The following members were present: Rt. Rev. Ethelbert Talbot, D.D., Rt. Rev. Edwin S. Lines, D.D., Rt. Rev. Edward M. Parker, D.D., Rev. Wm. E. Gardner, Rev. Lester Bradner, Ph.D., Rev. Wm. M. Groten, D.D., Rev. L. N. Caley, Rev. A. P. Stokes, Rev. C. H. Boynton, Ph.D., Mr. Geo. W. Pepper, and Rev. Stanley S. Kilbourne, Director of the Department of Collegiate Education.

The board discussed the many questions brought forward by the approaching Provincial Synods. The value of the Provincial Board as provided by Canon 57, was discussed. It was recognized that care must be exercised and the formation of unnecessary educational organization be avoided. The kind of educational work that can be done by a Provincial Board depends upon the interest and strength of each Province. In order that each Provincial Synod may be assisted in considering the question of educational organization, a committee consisting of Bishop Parker, Rev. L. N. Caley, and Mr. Geo. W. Pepper, was appointed to draw up two alternative models of a Provincial Canon on Religious Education, one to provide for a small central board, and the other for a large board with a representation from each diocese and missionary jurisdiction. These models may be secured from the Central Office.

The Board voted to urge upon the Church the recognition of the third Sunday of October (October 18th), as Educational Sunday. This day was set apart by the Church of England, and has been observed for many years in the American Church. Last year the General Board provided material for the observance of the day. Over a thousand rectors throughout the Church utilized the material. A similar call will be sent out during the latter part of the summer, and the thought, prayers, and gifts of the people will be requested for education. Offerings on that day should be used for meeting any diocesan, departmental, or general obligations in education.

The director of the Parochial Department, Rev. Lester Bradner, Ph.D., presented his report. A special feature was the account of an extended trip upon the Pacific Coast, from which he has just returned. This trip extended from Spokane and Seattle to Los Angeles. Eighteen conferences were held with Sunday school teachers; sermons on Religious Education were preached on Sundays, and six addresses made to gatherings of clergy and educational boards of the different dioceses. Educational interests in the state of California are very much alive, and the whole coast welcomes the note of progress in Sunday school matters.

In March the director visited the Western Theological Seminary in Chicago, and gave the entire body of students a series of five lectures on "The Educational Aspect of a Parish." He also addressed the students at the Church Divinity School of the Pacific on a similar topic.

The work of the Correspondence School for Church Teachers grows steadily. Since January 1st, 135 new enrollments have been received, the largest number being those in Religious Pedagogy. In the six new courses recently furnished, 24 enrollments have been made within a few weeks past. Total enrollments now amount to 376. Five new instructors have recently been added to the staff.

An outgrowth of the work of the Correspondence School is the establishment of a Correspondence Department of the Church Divinity School of the Pacific, in which all the courses of the G.B.R.E. School are given, under a special corps of instructors headed by the Rev. H. H. Powell, Ph.D., D.D.

The director also presented a special and extended report on the situation as to the religious instruction of the public school children in Gary, Ind. Under the school system prevailing there, children whose parents so request are sent from the public schools to their respective churches to receive religious instruction. The G.B.R.E., in coöperation with the rector in Gary, has prepared a course of instruction which has received

the hearty approval of the superintendent of public schools in Gary, and is being put into operation. The adequate use of this opportunity involves the securing of a teacher in religion to aid the rector. Appeal has been made to the Board of Missions for funds to install such a teacher, and the two boards are planning to coöperate in securing a proper person and in the direction of the work.

The director reported his appointment by the National Religious Education Association as chairman of a commission to draw up a syllabus on the development of religious interests in child life.

The new director of the Department of Collegiate Education, Rev. Stanley S. Kilbourne, presented his first report. In it he outlined plans for the development of collegiate work under the following four sections:

1. Work of the Church in Church Colleges.
2. Work of the Church in Colleges and Universities not affiliated with the Church.
3. Courses of study for College groups.
4. Interdenominational movements in student work.

The board heard with satisfaction of the appointment of Rev. Paul Micou, formerly of the Church of the Redeemer, Bryn Mawr, as Eastern Field Secretary of the Student Department of the International Committee of the Y. M. C. A., and advised the Collegiate Department to elect Mr. Micou as one of its councillors. Mr. Kilbourne reported that he had come into contact with many student workers throughout the Church and that he is planning personally to visit a number of colleges before the end of the present college year. He will study each situation first-hand, and endeavor to formulate the best immediate approach which the Church can make to the student question.

Considerable time was spent in discussing the questions presented by the Theological department. The board will endeavor to hold conferences of examining chaplains at the coming Provincial Synods. It was also decided that, in response to many requests, the board begin a study of the actual conditions and requirements that are operative in admitting men to the ministry.

The board recognized with commendation, the work done by the Rev. S. U. Mitman, Ph.D., educational field secretary in the Third Province. Dr. Mitman is the only man at present, whose whole time is retained by one Province for educational matters.

The discussion of finance revealed several points: The appeal for the support of educational work allowed by Canon 57, has been sent to every diocesan convention and council. As this is the first appeal under the canon, the response of the Church cannot be estimated. To an informal appeal sent last year, fifty-nine dioceses responded and paid a suggested apportionment wholly or in part.

The board's efficiency to meet the expectations of the Church and make a valuable contribution to the educational cause, depends upon the prompt payment of whatever sums each diocese feels able to give. The total budget has been formed with great care and economy. The suggested apportionment represents an equitable division of that budget to the whole Church. The board realized that it will be some time before the Church can adjust itself to this new and important work, and in the meantime it is striving to use every dollar given, to the best advantage. Report from the chairman of the Finance Committee, Rev. C. P. Mills, showed the following receipts from various diocesan sources since the last meeting: Rhode Island, \$227; Massachusetts, \$1,535; New York, \$75; Western New York, \$20; Pennsylvania, \$861.92; Erie, \$100; No. Carolina, \$60.25; Florida, \$52.38; E. Carolina, \$45; Ohio, \$356.88; Chicago, \$300; Milwaukee, \$50; Montana, \$108.

MANY SAY they have no peace nor rest, but so many crosses and trials, afflictions and sorrows, that they know not how they shall ever get through them. Now he who in truth will perceive and take note, perceiveth clearly that true peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without troubles and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart, which none can take away from thee, that thou mayest overcome all assaults.—*Theologia Germanica*.

SOCIAL SERVICE

+ Clinton Rogers Woodruff, Editor +

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

LAWRENCE VEILLER'S "MODEL HOUSING LAW"

LAURENCE VEILLER, in his new volume entitled *Model Housing Law*, comments sanely upon a good deal of the recent housing discussion. He begins his book by saying, "To the social reformer who believes that the solution of the housing problem is to be found in a change in methods of taxation or in a new industrial era, this book will have but little interest."

He then points out that there is a great variety of opinion as to what constitutes housing reform. Some people, he points out, seem to believe that it is essentially a problem of cheap houses, others that it is a problem of rapid transit, and that if cheap and effective transportation can be at once provided, the housing problem will be solved. Still another element believe that the housing problem is one of supplying a sufficient quantity of housing accommodations and that anything which tends to encourage the building of more houses will solve the housing problem. There is truth, he believes, in all these views. Each one is a factor involved in the housing problem, but no one of them, he declares, "can be truthfully said to constitute that problem." In Mr. Veiller's view the housing problem is the enabling of the great mass of the people who want to live in decent surroundings and to bring up their children under proper conditions to have such opportunities. It is also to a very large extent the problem of preventing other people who either do not care for decent conditions or are unable to achieve them, from maintaining conditions which are a menace to their neighbors and the community and to civilization. Moreover Mr. Veiller believes that the problem is essentially that of preventing people from maintaining conditions which are a menace.

Housing evils as we know them to-day "are to be found in dangerous and disease-breeding vaults, in lack of water supply, in dark rooms, in filthy and foul alleys, in damp cellars, in basement living rooms, in conditions of filth, in inadequate methods of disposal of waste, in fly-borne diseases, in cramped and crowded quarters, in promiscuity, in lack of privacy, in buildings of undue height, in inadequate fire protection, in the crowding of buildings too close to each other, in the too intensive use of land."

Legislation alone, of course, as Mr. Veiller more than once points out, will not solve the problem. Laws must be enforced. But the point he wishes to lay emphasis upon is that in most cases the largest results have come from legislative action, and that until certain fundamental evils have been remedied it is futile or worse to adopt the methods of housing reform which may be said to belong to the post-graduate period rather than to the kindergarten stage of a community's development. In other words, to quote Mr. Veiller, "We must get rid of our slums before we establish garden cities; we must stop people living in cellars before we concern ourselves with changes in methods of taxation; we must make it impossible for builders to build dark rooms in new houses before we urge the government to subsidize building; we must abolish privy vaults before we build model tenements. When these things have been done there is no question that effort can be profitably expended in the other directions mentioned."

This new volume deals in details and is one of the publications of the Russell Sage Foundation. It will be found a helpful working model for housing reformers generally. (New York: The Survey Associates. Price \$2.00.)

SURVEY OF EDUCATION IN VERMONT

These are days of heart searching on the part of communities. Surveys, surveys, surveys everywhere, to find out just what the facts are preparatory to forward work. The latest of state surveys is that of education in Vermont, undertaken by the Carnegie Foundation for the Advancement of Teaching. In the words of the report:

"Here, then, are the fundamental things which this study points

out as the necessary steps to an educational programme which shall educate the sons and daughters of Vermont for service in Vermont, not for migration; which shall turn their faces toward the duties and opportunities of their own homes rather than toward the more tempting, but illusory, ventures of a city.

"These are, first of all, a course of study in the elementary and secondary schools having relation to the life, the aspirations, the needs of the pupils; second, an educational supervision of the whole system of public education that shall be able to give wise counsel, to correct mistakes, including its own, to infuse a spirit of devotion and of serious thinking; third, an educational administration that shall be free from political pressure, independent of local parties, able to deal with the schools from the standpoint of education only, not from the standpoint of the interests of an individual or of a locality; and finally, agencies whose specific work shall be the training of the elementary school teacher—a training that shall bring out the significance of that work, that shall breathe into it an ever increasing amount of enthusiasm and appreciation, and that in due time will bring to the efficient teacher a greater security, a fine career, and a better financial reward. Under such a regime, the teacher would in time come to be a member of an honored profession, not a hired man or woman."

These conclusions are as applicable elsewhere as in Vermont. The report is published at the Office of the Foundation, 576 Fifth avenue, New York.

MAYOR OF SEATTLE MAKING GOOD

The new Mayor of Seattle has given evidence of the sincerity of his ante-election promises by appointing as Chief of Police one of his principal competitors for the nomination and a well-known progressive worker in the city, in the person of Austin E. Griffiths. In a recent interview Chief Griffiths outlined what he hopes to do as Chief. He believes in establishing a farm or home of some sort in the country for convicted women, thus allowing them to serve their sentences in an atmosphere of decency, giving them a chance to recuperate physically, mentally, and morally. "Let them work in a garden or about the house," he said. "Let them be taken away from the atmosphere and jail of crime. Give them a chance. As it is now, week after week sees the same old faces back again for another stay. Heaven knows they are punished enough. What we should do is to try to reform them." Chief Griffiths believes that in minor offences as in major the state laws should be changed to allow of indeterminate sentences.

SOCIAL VALUE OF CHURCHES

In one of his lectures on "The Church and the Community," Gaylord White suggested that the social worker could use the churches of the community in furthering his purposes in the following ways:

"As sources of information; as a means of popular education on social subjects; as a source of supply of workers; as a means of support for existing movements; as a means of starting local movements; and as a means of creating and moulding public opinion."

THE *Social Bulletin* is the title of the publication issued by the Cleveland Federation for Charities and Philanthropy. It is published "in the interest of Cleveland—City of Good Will—and of the fifty-five federated activities." In other words, it is to be the mouthpiece of the very remarkable work which is being done in that city in the way of federating social and charitable activities.

MAY 17th will be celebrated this year as usual as Peace Day. Last year 25,000 sermons were preached on Peace Day. It is the hope of the Federal Council of the Churches of Christ in America that at least 75,000 sermons will be preached this year.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

IGOROT CHURCH NOT READY FOR CONSECRATION

To the Editor of *The Living Church*:

WILL you kindly allow me to correct a news item headed "Igorot Church Consecrated," which appeared in your issue of January 31st? Many persons, citing your news item, have sent us their congratulations on the completion and consecration of the new church. These congratulations are premature. The walls of our church are steadily rising, but, at this present date of writing, are only up slightly above the height of one's head. The new church will be a large and massive stone building, and we are putting it up ourselves; with the help, of course, of those good friends in America who have contributed, and are contributing to it. It will interest the readers of *THE LIVING CHURCH* to know that every Christian workman employed in building this church—and nearly all of our workmen are Christians—attends a celebration of the Holy Communion every day at 6:30 A.M., before beginning his work in the quarry, or at stone-cutting, or at laying up the walls.

The mistake made by your correspondent was undoubtedly due to the invitation which we send out annually inviting our friends to celebrate with us the "Feast of the Dedication," which is the feast of the Conception of the Blessed Virgin Mary, December 8th.

May I add that I will send without charge to anyone who requests it, an illustrated Report of the Mission of St. Mary the Virgin, Sagada? The mechanical work on this Report has been entirely done by our Igorot boys on the mission press.

JOHN A. STAUNTON, JR.

Sagada, Philippine Islands, March 20, 1914.

ISAAC WATTS' HYMN

To the Editor of *The Living Church*:

IN the Department of Woman's Work in your issue of April 25th the editor tells your readers that the compilers of our Hymnal have changed the last line of the fifth stanza of Hymn 508 from "By Faith they bring it nigh" to "And seize it with their eye." A good many changes were made by these gentlemen, some of which many of us cannot approve, but in this case they may plead "not guilty." I do not have access to the original edition of Watts' poetry, and so cannot say with absolute certainty what he wrote; but I have referred to Bell's edition of the *Poets of Great Britain*, published in 1782, and find that it reads as in our Hymnal. The inference is that it must have been our Methodist friends who undertook to improve the hymn.

As to Watts' Churchmanship the *Schaff-Herzog Encyclopedia* has this to say: "The son of a zealous non-conformist boarding-school master, he was educated in the little dissenting academy at Newington near London; studied theology; and in 1698 was chosen assistant minister to the independent congregation of Mark Lane, London," etc.

Yours truly,

Oxford, Md., April 27, 1914.

G. C. SUTTON.

PARISHES ON STATEN ISLAND

To the Editor of *The Living Church*:

I OBSERVE in your notes from New York City in the issue of April 18th an account of the celebration of the seventieth anniversary of St. John's Church, Clifton, Staten Island. In that account you make this statement: "This parish was the second to be erected in Richmond county. Prior to its establishment, St. Andrew's Church at Richmond (now more than two hundred years old) ministered to all the Churchmen on Staten Island."

In the interests of historical accuracy I write to correct this statement. St. John's was the third parish on Staten Island. St. Paul's at Stapleton, of which the Rev. Guy L. Wallis is now rector, was organized under the rectorship of the Rev. Francis H. Cumming, March 11, 1833, antedating St. John's by eleven years. My authority for this statement is Wilson's *Centennial History of the Diocese of New York*.

It may also be of interest in this connection for me to state that while the parish of the Ascension at West New Brighton, of which the Rev. Pascal Harrower is now rector, was not organized as a separate parish until 1869, it was established as a place of worship by the Rev. Richard Channing Moore, then rector of St. Andrew's, Richmond, and afterward Bishop of Virginia, under the name of Trinity Chapel, Factoryville, as West New Brighton was formerly called, in 1802. As a chapel of ease from St. Andrew's, at first with only afternoon services, and subsequently with both morning and

afternoon services, it ministered to the Churchmen of that part of the North Shore until it effected its own organization in 1869. The second chapel building, built about 1835, was used as a parish house by the parish of the Ascension until it was torn down in 1902.

Very truly yours,

Des Moines, Iowa, April 27th.

HAROLD EDWARD FORD.

CONDITIONS IN COLORADO

To the Editor of *The Living Church*:

I FIND myself constantly asking the question, as I read the newspaper reports of the strife at the mines in Colorado, How is it that such diverse peoples and races and languages as Greeks, Poles, Russians, and Japanese (not to mention others), can be united in an opposition to mine-owners and state government so intense and bold as to court death?

I have the feeling that the causes of that opposition must be greater than the newspapers indicate. Occasional assassins can always be found, and, we have been compelled to concede in these latter days, small groups of "gun men" can be bought for criminal purposes; but how account, in some adequate way, for a whole country-side under arms, and volunteers coming in from adjacent districts?

That is my question. Can you, Mr. Editor, through some of your valued correspondents perhaps, account for it?

(Rev.) CHARLES LEWIS BIGGS.

Philadelphia, April 30, 1914.

THE PRAYER FOR USE IN WAR

To the Editor of *The Living Church*:

THE criticism made by Miss Ehrhard's letter, that the prayer "for use in time of war or tumult," was unsuited to the nation which was in the right is very curious. I should like to be informed of any war in which either of the nations party to it, considered itself in the wrong. It is this possibility that one of the nations waging war, which, in its self-estimation, considers its cause righteous, may be, before the just eyes of the all wise Judge of the whole earth, in the wrong, which gives this prayer its universal applicability. The point of view of the prayer in question, is, to my way of thinking, most sound, and its warning note cogent. In most wars human blindness, and sin, and un-charity lie in about equal measure on either side.

Baltimore, Md., May 1st.

Yours truly,

OSCAR WOODWARD ZEIGLER.

DIOCESAN CONVENTIONS—TENNESSEE

(Continued from page 50)

J. Mikell, Nashville; T. D. Windiate, Nashville; P. A. Pugh, Memphis, W. J. Clark, Chattanooga.

Lay Deputies, Messrs. J. H. Peyton, G. M. Darrow, W. B. Hall, J. B. French.

Alternates, D. W. DeHaven, John Shortridge, G. M. Allison, G. H. Batchelor.

The Bishop was granted a leave of absence from the diocese of six months beginning June 1st.

A missionary meeting was held on Thursday night. The Rev. P. A. Pugh spoke on the Church's Obligation to the World; Mr. G. H. Batchelor on the Layman's Duty; the Rev. W. H. Du Bose on the Mountain Work in the diocese.

The Woman's Auxiliary had its sessions for three days, April 28-30, and there was a large attendance. Mrs. John Shortridge presided, and the reports showed wonderful progress.

The State Sunday School Institute had its meeting, and the work seemed to be advancing. The Rev. M. P. Logan D.D., presided.

During the convention the new wing of the Church Orphans' Home was dedicated, and blessed by the Bishop. This work is under the care of Sister Anne Christine, and has shown wonderful advance, being able to care for over one hundred children in a beautiful and home-like surrounding.

FOR THOSE who live, as she did, with their whole talents dedicated to God's service, death is only the gate of life—the path from joyous work in this world to greater capacities and opportunities for it in the other.—*Horatia K. F. Eden.*

LITERARY

THE PROBLEM OF INDUSTRY

The Industrial Situation. By Frank Tracy Carlton, Ph.D. New York: Fleming H. Revell Company. 1914. Price 75 cents net.

The purpose of this book, which is issued under the *imprimatur* of the Federal Council Commission on the Church and Social Service, is indicated in the following excerpt from the introduction:

"Much has been said and much has been written concerning the workers' alienation from the churches and the churches' lack of sympathy with the workers. How far these complaints have been justified in the past we need not here consider; the fact is that to-day the churches are seeking to express the mind of the Master upon questions which vitally affect the welfare of the workers and of society at large. . . . In order that the various Christian bodies of this country may take effective action looking towards the reform of industrial conditions of the present and the institution of justice in the relations between the employer and the employee, it is essential that these different constituencies should know just what are the facts concerning our modern mechanism for the production and the distribution of the necessities of life."

In his task of supplying the necessary information the author has admirably succeeded. In nine succinct chapters he discusses the effect of industrial evolution upon the home and home life; industry and the school system; women and children in industry; wages and hours; employment; organized labor in the United States; and industrial betterment.

Especially timely is his consideration of the inter-relation of industry and education. Professor Carlton recognizes four distinct educational ideals—the cultural, the practical, the psychological, and the social—the last two of which have been formulated within comparatively recent years. On this whole question of education, particularly in its relation to the work of the adult world, social reformers, the writer maintains, will find themselves at swords' points with employers of labor. The latter, naturally responsive to their own interests, are demanding mainly two things—"the efficient and economical training of wage earners in all lines from the highest down to the lowest positions in order to secure an adequate supply of efficient employees," and "higher forms of education for the favored few." The employing class, maintains Professor Carlton, does not desire any system of education which lays stress upon the desirability of social or economic readjustment. It prefers the type of education which "emphasizes the importance of vested rights, the danger of social changes, individualism, and the value of financial leadership." In this attitude the employers find allies in certain educational quarters, either because the educators "live in a world of unreality or because they are looking for increased endowments."

Over against this practical and selfish philosophy of education is the demand of social workers for a comprehensive and democratic training of the children of the working class to the end that they may become competent not only to earn their own living, but to take an effective part in popular government. "In order to bring about an industrial democracy"—the author quotes from Professor William Noyes—"men must be trained not only in democracy but in industry." This problem of education for industry and life is one of the most important of all our problems; and Professor Carlton is one of the first writers to present it satisfactorily.

His discussion of organized labor in the United States is also especially interesting in view of recent industrial disturbances. The future of organized labor, he maintains, depends upon the predominance of one or the other of two rival forces now in the field—old-line trade unionism, now become conservative, and radical or revolutionary industrial unionism, represented in this country by the I. W. W. Professor Carlton, though admitting the utility of industrial unionism in some cases, inclines toward trade unionism as the effectual solvent of our labor difficulties. At the same time he scores employers who refuse to recognize the right and the justice of labor's organization for its own protection. These employers, he maintains, unless they look to it, may be the means of precipitating an industrial cataclysm.

The whole question of the improvement of the lot of the wage-worker, in fact, depends largely upon industrial control. Of such control, in the author's view, there are four possible forms—"regulation, government ownership or state socialism, trade agreements, and coöperation, or some other form of industrial democracy"—not to mention the more radical proposals of the single taxers and socialists, toward which indeed the author shows a sympathetic attitude. Which one of these particular solutions of the problem, or which combination of two or more methods, may eventually carry the day, neither Professor Carlton nor any other student of the industrial situation is competent at present to decide. Certain it is that some sort of solution must be found if we are to avert a profound social and economic upheaval.

In view of the general merit of the author's treatment of his

subject, it is somewhat to be regretted that he so easily accepts the steady urbanization of modern life. For the purpose of the book, this may be well; but the writer has apparently not taken into account the full significance of the modern country life movement, which is not so much a "back-to-the-farm" movement as a "stay-on-the-farm" movement. The lesson of history seems to be that the predominance of urban over rural life is usually the forerunner of national decay, however glorious the period before the decline may be. Whether Professor Carlton's prediction that the "predominant type of the future will not be urban or rural; it will be suburban" indicates a possibility of avoiding the fate of previous societies, only the future can determine. Indeed the problem of the suburban community is just beginning to be recognized.

Throughout his book the author has attempted to show the relations of the various phases of his subject to the churches, and to indicate how they can coöperate in the solution of the problem. For this purpose the summaries and questions appended to the various chapters have been especially designed. Professor Carlton's statement of the problem, in short, may be commended as both clear and concise, and as well worth attention not only of the churches of the country, but of all agencies for social and industrial betterment.

F. M. CROUCH.

PRAYER BOOK REVISION

A Revised Liturgy: Being the Order of the Administration of the Lord's Supper according to the use of the Church of England with diverse enrichments and alterations. Edited by B. W. Randolph, D.D., Canon of Ely. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. 60 cents; by mail 68 cents.

This book is a reply to the suggestion of the Bishop of Oxford for individuals to publish their ideas of a Revised Prayer Book. The basis is the English rite, and the alterations and enrichments are all in the line of Catholic precedent. It will be obvious to any one who examines it that it is a much better Liturgy than the English book; the only question it suggests is whether, if so much as is represented by such a Liturgy as this could be gained, it were worth while to stop short of thorough-going reform.

The structure of the Pro-Anaphora is scarcely disturbed. There is permissive use of the three-fold *Kyrie* in place of the Decalogue. This is an improvement, but why not restore the *Gloria in Excelsis* to its traditional place, or at least substitute the Summary of the Law for the Decalogue? The *Dominus vobiscum* is restored at several traditional points, but there is no provision for the *Gloria Tibi*. The use of the Nicene Creed alone is authorized. The Offertory is enriched by additional sentences.

The first marked change occurs in the Prayer for the Church Militant, which concludes with a definite prayer for the departed and a definite commemoration of the saints. The Exhortations are properly made permissive and transferred to the back of the book. The Prayer of Humble Access is properly placed after the Prayer of Consecration. A half-dozen additional Proper Prefaces are added from various sources, and provision is made for the *Benedictus qui venit* after the *Sanctus*. The Prayer of Consecration is practically that of the American Book, save that the Invocation of the Holy Spirit (in shortened form) is placed before the Narrative of the Institution, and the Prayer concludes with the Lord's Prayer. The rest of the service is as at present, save that permission is given to administer the elements with only the first half of the words of administration, and no permission is given for using a hymn in place of the *Gloria Excelsis*. In an appendix are printed a number of Collects, Epistles, and Gospels for the minor holydays.

With the exception of the alteration of the Prayer of Humble Access to its proper place, the insertion of prayer for the departed, the provision of additional Proper Prefaces and Collects, Epistles, and Gospels, we cannot see that this is as good as the American book.

LATTA GRISWOLD.

WE OUGHT to become holy in the state in which Providence has placed us, instead of making projects of goodness in the future; and we need the greatest faithfulness to God in the smallest things. That state of life to which God has called us is safe for us, if we fulfil all our duties therein. Accustom yourself to adore His holy will frequently, by humbly submitting your own to His orders and His Providence. Let us do what we know He requires of us, and, as soon as we know His will, let us not spare ourselves, but be very faithful to Him. Such faithfulness ought not merely to lead us to do great things for His service, but whatever our hand finds to do, and which belongs to our state of life. The smallest things become great when God requires them of us: they are small only in themselves: they are always great when they are done for God, and when they serve to unite us with Him eternally.—François de la Mothe Fénelon.

Woman's Work in the Church

— Sarah S. Pratt, Editor —

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

LATELY there has been much in mind, the fatal "evanescence" of the average clergyman. Perforce he must go on and on, gathering no moss, until he reaches the end of his aggressive possibilities, and then—What? "The pathetic thing about the life of a clergyman," writes one of them, "is that, as he grows richer in experience, he is less wanted in parish life. The most valuable of our clergymen ought to be those who have had long experience, and they should be the ones most sought, but they are not. Parishes want the charm and inexperience—and energy too—of youth. Personally, I shall never again wish for a large parish, yet I do—maybe mistakenly—feel that I could be more useful now than ever I have been."

There should be a grateful "memorial" hour observed frequently by every adult Churchwoman, in which she should take delight in sorting those qualities in herself which have been most productive of usefulness and of influence, and graciously attributing them to those good priests who have come into her life from time to time, dropping small seeds which have flowered in her life. The Churchwoman, the Christian, is a composite in which thousands of factors have had part, and the clergy, from her youth up, a very large part.

As the writer herself holds this "memorial," which does not mean that these good men have passed out of life—she would give full meed of thanks to that one who first made her think of God as concretely displayed in the blooming of his garden; he who, clad in overalls, thought out his sermons while lustily digging and planting; who increased the dignity of his tomatoes and peas by letting them grow beside his flowers, and who, as he led children through the fairy mazes of this lovely spot, made it seem the abiding place of the Almighty. Then there was the one who—so it was whispered—dressed too shabbily, until it was learned that he gave away his good clothes and wore his old ones and who, through one rigorous winter, with his own hands prepared the firewood for a destitute parishioner. One there was whose worship so exemplified beauty and reverence. "He changes his shoes whenever he goes into service," whispered the observing ones; and it was he who impressed on his people that to come after the Absolution was to miss the great part of Morning Prayer. Then came one who so well taught the function of singing at service. "Please omit the second and third verses" was a phrase which his lips knew not. We sang the hymn throughout, and dwelt with a lingering cadence on the last word of each verse. He broadened our "A's" and showed how to get the musical tone from many words; best of all, he made one grasp the meaning of the hymn, and sing it worshipfully. Another there was who, into a village parish, introduced more general Churchliness and organization in which his own well-trained children had important part; he it was who built the rectory "with a closet in every room," a startling innovation in the architecture of that era.

Then there was the one who, on All Saints' Day morning, hung over his new-born, and his first-born, as its eyes closed in death, and then came into the church and preached such a sermon as had never before echoed through those walls; a man who was a human dynamo and made us all do things whether we wanted to or not.

This is only a small part of the list, and everybody has a similar one. Most of these priests are still usefully engaged, indeed one of them, at the age of eighty-six, is doing the clerical day's work of a young man. "Old men for the council, young men for the field," wrote Homer, but many of the Church's aged priests have kept the force and influence of youth.

But it is a debt of honor to ask ourselves occasionally how much of our success and our usefulness we owe to these dear guides of our earlier life, and to thank God for them, and pray continued blessings upon them.

ONE CHURCHWOMAN, Miss Louise Winthrop Koues, must have had some such tender thoughts about the old clergy, when

she founded the Church League of the Baptized, that simple plan by which every baptized person may give annually a small sum for the care of the aged clergy, their wives and children. "With so many women's organizations working to raise money to send the clergy out, why should we not have one society to care for them after they have given their lives to the Master's work? It would be such a Christ-like plan to work side by side—these missionary channels helping to pay salaries, and this League helping to care for the sick and aged clergy, their widows and orphans." Recently, commenting on an article in this department on the C. L. B., a correspondent wrote that the amounts sent to the disabled clergy were "pitifully small." This is a well-known and very painful fact. This society, however, does not undertake any specified relief, but through it those in sympathy with it may make their gifts. Last year the society gave more than \$2,000 to the Society for the Relief of the clergy. During the convention of the C. L. B. it listened to an address by Bishop Gailor in which, after speaking of the meaning of Baptism, he said: "To make practical application of these tremendous truths in every-day life, by requiring of its members an annual commemoration of their baptism, by prayers and gifts for the relief of our aged clergy, their widows and orphans, is the plan and purpose of the League." A plan will be presented during the coming year, possibly at some of our diocesan councils, looking to a systematic Pension Fund, managed as is the Apportionment Fund, and which it is hoped will provide, at last, a dignified solution of this vital question. But whether this plan matures or not, the Church League of the Baptized we hope will preserve its distinctive character. The sum of ten cents admits one to membership in the society. Application may be made to Mrs. Henry S. Munroe, 501 West 120th street, New York City.

A LETTER from a correspondent in Minnesota reads: "I quite agree with you about the changing of lines or verses in hymns. May I call your attention to the fact that Isaac Watts was not a Churchman as you state, but an Independent?" We admit taking a chance in making this assertion, but from the fact that Isaac Watts was a tutor in the family of an English nobleman, and also from what would seem even a better indication, that his statue in Abney Park cemetery, London, represents him in gown and bands, the conclusion was reached that he was a Churchman, and we are sorry that he was not; but at any rate, his writings bear the influence of the Church. Two hundred and five years ago the fourteenth day of May, the quaint volume which lies before me left the press at "Faust's Statue, No. 45, Newbury street, Boston." It contains a preface of scholarly elegance on the function and value of poesy, in which the author says that "the eldest song which history has brought down to our ears, was a noble act of worship paid to the God of Israel when His right hand became glorious in power. . . . This art was maintained through the following ages of the Church and employed by kings and prophets. . . . By this they brought so much of Heaven down to this lower world as the darkness of that dispensation would admit; and now and then a divine and poetic rapture lifted their souls far above the level of that economy of shadows, bore them far away into a brighter region, and gave them a glimpse of evangelic day. The life of angels was harmoniously breathed into the children of Adam and their minds raised near to heaven in melody and devotion, at once." While "Am I a Soldier of the Cross" is not in this collection, there are several beautiful ones, among them one bearing the heading "God Glorious and Sinners Saved." We are not prepared to say whether this has ever been used in our Hymnal, but we have seen it included in hymnologies.

"Father, how wide Thy glory shines
How high Thy wonders rise!
Known through the earth by thousand signs
By thousands, through the skies."

THE ANNUAL diocesan councils begin to come on rapidly now, and there is a suggestion to be made which we believe will add greatly to the value of the meeting. Sometimes there are a few unsorted tracts placed in the rear of the room where the Auxiliary meets, and as each woman goes home she may help herself to one if she has room to carry it. We believe that this feature might be bettered considerably by a little thoughtful planning. On a table in a good place, have all the literature available which will be of any possible value to those attending. Send to the Church Missions House for tracts best suited to the needs of the diocese. If these are to be given away, mark them so. If there are books or pamphlets to be sold, mark them so. Officers who brought literature from the General Convention in New York might have it carefully displayed at this time. If there are pictures of interest to the diocese, maps or clippings, scrap-books made by Juniors, photographs of Bishops or clergy, good Auxiliary papers that are to be loaned—anything which means improvement and progress may be shown at this table; and then put it in charge of some interested woman who can draw attention to it and make it of some real use. Let it be spoken of by the educational secretary before the lunch hour, if possible, that the women may have time to examine it during that hour, and to take home free, or to buy, whatever will be helpful to them. This annual meeting is precious in every minute, and no opportunity should be lost to show the wonderful educational methods of the Church.

DURING LENT, forty young women of St. Paul's parish, Indianapolis, gave up all social gatherings and spent the time sewing for the children of the City Hospital. These young women are the members of St. Margaret's Hospital Guild, which was organized seven years ago for the purpose of ministering weekly to those patients who had few friends. Every Wednesday afternoon, four of them visited the wards, bringing flowers and books. Finally, the young ladies wished to increase their activities, and learning that a children's pavilion was to be erected at the city hospital, they made plans to have a large portion of the work placed in their hands. They now have the maintenance of the second and third floors, which will be used entirely for babies and young children. A diet kitchen, with all the newest equipment, and about one hundred beds, will be kept up by the guild. The society has spent several hundred dollars for braces, crutches, wheeled chairs for the invalid children. The money for this charity has been supplied by the indefatigable work of the guild in entertainments, "Penny Days," and other ways.

OTHER MISSIONARY DEFICITS

FOUR great missionary societies, handling together \$5,000,000 a year, end their fiscal years this spring with the unprecedented deficits of \$684,000. In all save one, 1914 deficits are legacies from previous years, but last year was worst of all.

The Baptist Home Society began the year with \$31,000 debt and ended it this April with \$72,000. The reason for the deficit is given as the lack of any supreme appeal, compelling no unusual effort. The Baptist Foreign began the year with \$64,500 debt and ended it with \$182,700, the largest debt in the Society's one hundred years of history. It is even more unaccountable, seeing that the Society is this year celebrating not only its centennial but that of the coming together of Baptists in America into a national body. The Presbyterian Home Board has not known a deficit for fifteen years. This year it will report to its General Assembly, meeting in Chicago in May, a deficit of \$138,000. Reasons given are financial times and attacks from within its own Church by those who favor home work to be done by presbyteries rather than by a national society. The Presbyterian Foreign Board began the year with a debt of \$65,300, added to it one of \$226,800, and ended its

year the other day \$292,150 behind. It is the largest in the history of Presbyterian missions, if not the largest ever reported by an American missionary society. The reason is the heavy side-tracking of gifts to special causes. Special gifts increased by \$339,000, and the total receipts of the Board \$1,885,600, were larger by \$304,000 than in any year since the Board was organized.

ON THE TRAIL

BY THE FRIEND OF THE RURAL DEAN

TWO miles west of Durango—Durango in Colorado—we left the wagon road and took the trail leading up over the rugged face of Perrins Peak to the camp of the Calumet Coal Company, known in the Post Office Directory as Perrins, and situate near the summit some 1,500 feet above the valley and an additional 6,500 feet above sea level. Two and one half hours later, as the April sun perished in the icy peaks of the gigantic Le Platas far to the west, the trail lay behind, and the Rural Dean and his friend rested in the office of the camp.

We dined with the begrimed miners in the boarding hall and announced the meeting to be held in the school house that evening.

The people being mostly foreigners, we felt a bit uncertain of a general response. When we assembled, however, fully thirty were present—Italians, Huns, Japs, Greeks, and Scots. The few American officials of the mines also came, most of them being Churchmen.

We sang familiar hymns, the friend of the Dean read a lesson appropriate for Easter—it was on Tuesday following Easter—and the Dean presented some thoughts on Easter. John Barleycorn attended in fine form, and attempted two or three times to take charge of the meeting, but happily failed. This omnipresent character had his headquarters just outside the limits of the camp. We should not have been surprised at a demonstration by his servants that night as we returned. But sounds emanating from his abode indicated that he was too pleasantly engaged to notice such inconsequential persons as the preachers. And the preachers weren't the least bit sorry. Otherwise the service was successful, and many expressed the hope that we would come regularly.

With the aid of a pocket searchlight we descended the trail. It was a lonely tramp through the tall, dark pines and thick shrubbery. The Dean said the mountain bore all the evidence of being a bear rendezvous. Whereupon his friend nervously fingered an automatic revolver in his hip pocket. But we escaped with every hair of our heads intact!

Here's a picture of Perrins and Perrins Peak. This is the "top of the world." Here the miles stand on end, and your Rural Dean can truly say that he travels up and down the state.

Incidentally, let this writer express his high esteem for Dean F. C. Smith. The service he is rendering to a needy corner of the earth can be estimated only when we are able fully to appreciate eternal values. Colorado requires more men of the type of the Dean.

THIS WAY of seeing our Father in everything makes life one long thanksgiving, and gives a rest of heart, and, more than that, a gayety of spirit, that is unspeakable. Some one says, "God's will on earth is always joy, always tranquility." And since He must have His own way concerning His children, into what wonderful green pastures of inward rest, and beside what blessedly still waters of inward refreshment is the soul led that learns this secret. If the will of God is our will, and if He always has His way, then we always have our way also, and we reign in a perpetual kingdom. He who sides with God cannot fail to win in every encounter; and, whether the result shall be joy or sorrow, failure or success, death or life, we may, under all circumstances, join in the apostle's shout of victory. "Thanks be unto God which always causeth us to triumph in Christ."—Hannah Whitall Smith.



PERRINS AND PERRINS PEAK, COLO.

Church Calendar



- May 1—Friday. SS. Philip and James.
 " 3—Third Sunday after Easter.
 " 10—Fourth Sunday after Easter.
 " 17—Fifth (Rogation) Sunday after Easter.
 " 18, 19, 20—Rogation Days.
 " 21—Thursday. Ascension Day.
 " 24—Sunday after Ascension.
 " 31—Whitsunday.

KALENDAR OF COMING EVENTS

- May 12—Convention of the Diocese of Dallas, at St. Matthew's Cathedral, Dallas, Texas.
 Convention of the Diocese of Sacramento, at St. John's Church, Chico, Cal.
 Convention of the Diocese of South Carolina, at Christ Church, Greenville, S. C.
 " 13—Convention of the Diocese of Delaware, at Emmanuel Church, New Castle, Del.
 Convention of the Diocese of Georgia, at St. Paul's Church, Albany, Ga.
 Convention of the Diocese of Los Angeles, at Los Angeles, Cal.
 Convention of the Diocese of Maine, at St. Luke's Cathedral, Portland, Maine.
 Convention of the Diocese of Michigan, at St. John's Church, Detroit, Mich.
 Convention of the Diocese of Springfield, at St. Paul's Church, Springfield, Ill.
 Convention of the Diocese of Texas, at St. Peter's Church, Brenham, Texas.
 " 16—Convention of the Diocese of East Carolina, at St. James' Church, Wilmington, N. C.
 " 17—Convention of the Diocese of Iowa, at St. Paul's Church, Council Bluffs, Iowa.
 " 19—Convention of the Diocese of Long Island, at the Cathedral, Garden City, L. I.
 Convention of the Diocese of Olympia, at Christ Church, Seattle, Wash.
 Convention of the Diocese of Rhode Island, at Grace Church, Providence, R. I.
 Convention of the Diocese of Western New York, at Lockport, N. Y.
 " 20—Convention of the Diocese of Florida, at Holy Trinity Church, Gainesville, Fla.
 Convention of the Diocese of Oregon, at Trinity Church, Portland, Ore.
 Convocation of the Missionary District of Eastern Oregon, at St. Stephen's Church, Baker, Ore.
 " 23—Convocation of the Missionary District of South Dakota, at Christ Church, Lead.
 " 25—Convention of the Diocese of Kentucky, at St. Andrew's Church, Louisville, Ky.
 " 26—Convention of the Diocese of Bethlehem, at St. Luke's Church, Scranton, Pa.
 Convention of the Diocese of Central New York, at Trinity Church, Watertown.
 Convention of the Diocese of Chicago, at the Cathedral of SS. Peter and Paul, Chicago, Ill.
 Convention of the Diocese of Missouri, at Christ Church Cathedral, St. Louis, Mo.
 Convention of the Diocese of Southern Virginia, at St. John's Church, Wytheville, Va.
 Convocation of the Missionary District of North Texas, at St. Andrew's Church, Amarillo, Texas.
 " 27—Convention of the Diocese of Atlanta, at the Church of the Incarnation, Atlanta, Ga.
 Convention of the Diocese of Arkansas, at St. John's Church, Fort Smith, Ark.
 Convention of the Diocese of Erie, at Christ Church, Oil City, Pa.
 Convention of the Diocese of Minnesota, at the Cathedral of Our Saviour, Faribault, Minn.
 Convention of the Diocese of Southern Ohio, at All Saints' Church, Portsmouth, Ohio.
 Convention of the Diocese of Virginia, at Christ Church, Alexandria, Va.
 " 28—Convention of the Diocese of Newark, at Trinity Church, Newark, N. J.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

AFRICA

Rev. Nathan Matthews.

ALASKA

Miss Agnes Huntton (in Fifth Province).
 Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.

Rev. P. N. Tsu.

Mr. M. P. Walker.

PHILIPPINE ISLANDS

Rev. E. A. Sibley.

Rev. Robb White, Jr.

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Summer Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sevanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

Personal Mention

THE REV. ROBERT W. COCHRANE, rector of Grace Church, Yantic, Ohio, has resigned, to accept the rectorship of St. Stephen's Church, Bronx Borough, New York.

THE REV. WILLIAM T. DAKIN has been elected rector of St. John's Church, Savannah, Ga., succeeding the late Rev. Dr. C. H. Strong, whose assistant he was for four years.

THE REV. LUCIUS A. EDELBUTE has accepted the rectorship of St. George's Church, Williamsbridge, New York City, and has entered upon his duties.

THE REV. OSCAR HOMBURGER, rector of Grace Church, Chillicothe, Mo., has accepted the rectorship of the Church of the Advent, Chicago, Ill. His address is 2843 Logan Blvd., Chicago, Ill.

THE REV. WILLIAM E. HOOKER, rector of St. James' Church, Poquetanuck, Conn., has tendered his resignation.

THE REV. W. HEBBERT HUTCHINSON has resigned the rectorship of Christ Church, Clayton, N. Y., diocese of Central New York, and accepted a call to Trinity Church, Utica, and began his new work on May 1st.

THE REV. JEROME KATES, rector of Emmanuel Church, Winchester, Ky., has accepted the rectorship of the Church of the Advent, Kenmore, N. Y., diocese of Western New York.

THE REV. H. H. LUMPKIN, city missionary of Charleston, S. C., has resigned, and will take a position in Alaska under Bishop Rowe.

THE street address of the Rev. LAURENS MACLURE, D.D., is changed to 60 Eldredge street, Newton, Mass., as he is now occupying the new rectory of Grace Church.

THE REV. C. HELY MOLONY has resigned the rectorship of St. Paul's Church, New Albany, Ind., to take effect June 1st.

THE Rt. Rev. G. Mott Williams, D.D., Bishop in charge of the American Churches in Europe, has appointed the Rev. WM. E. NIES, Archdeacon, the Presiding Bishop concurring. Mr. Nies has accepted, and will begin extension work about June 1st. His address will be Union Bank, Geneva, Switzerland, until further notice.

THE REV. S. H. ORRICK, rector of the Church of the Ascension, Westminster, Md., has accepted the rectorship of St. John's Church, Hagerstown, succeeding the new Bishop of North Dakota.

THE REV. H. M. T. PEARCE, chaplain United States Navy, has been ordered detached from the Naval Training Station, Newport, R. I., to duty with the naval forces in Mexico.

THE REV. L. L. RILEY, priest in charge of the mission of the Redeemer, Cincinnati, Ohio, diocese of Southern Ohio, has accepted the rectorship of St. Paul's Church, Newport, Ky., diocese of Lexington, and will assume his new duties July 1st.

THE REV. JOHNSON A. SPRINGSTED of Calvary Church, Homer, N. Y., diocese of Central New York, has accepted an appointment as missionary in Chenango county, and will enter on his new duties June 1st. He succeeds the Rev. Robert M. Duff, D.D., who has resigned.

THE REV. W. B. SUTHERN, JR., missionary in charge of the colored work of the diocese of Harrisburg, and rector of St. Augustine's Church, Harrisburg, has accepted the rectorship of St. Monica's Church, Hartford, Conn., and began his new duties on the first Sunday in May.

THE REV. RAY WOOTTON, of St. Luke's Church, Rochester, N. Y., diocese of Western New York, began his new duties as priest in charge of St. Paul's Church, Warners, and Emmanuel Church, East Syracuse, diocese of Central New York, on Sunday, April 26th.

ORDINATIONS

DEACONS

IDAHO.—On the 2nd Sunday in Advent, Mr. THOMAS ASHWORTH was ordained to the diaconate in St. James' Church, Payette, Idaho. He was presented by Rev. E. P. Smith. Mr. Ashworth has been appointed by the Bishop as deacon in charge of St. James' Mission, Payette.

NEWARK.—On St. Mark's Day, at the Church of the Holy Communion, Paterson, the Bishop of the diocese ordained to the diaconate Mr. JOHN G. MARTIN, presented by the rector of the church, the Rev. George M. Dorwant; Mr. VEDDER VAN DYKE, presented by the Rev. Professor H. M. Denslow; Mr. HARRY L. RICE, presented by the Rev. W. M. Mitchen, rector of St. James' Church, Hackettstown; all of whom are among this year's graduates from the General Theological Seminary. The preacher was the Rev. Professor F. J. Hall. Messrs. Van Dyke and Rice will spend their diaconate on Long Island, and Mr. Martin assumes charge of the missions at Clifton and Delawanna.

PRIESTS

ASHEVILLE.—At the Church of the Ascension, Hickory, N. C., on Sunday, April 26th, the Bishop of Asheville advanced to the priesthood the Rev. SAMUEL BRADLEY STROUP. The candidate was presented by the Rev. F. D. Lobdell. The Bishop preached the sermon. Assisting in the laying on of hands were the Rev. H. H. Stubbs, secretary of the diocese; the Rev. W. R. Dye, and the Rev. Eugene Heald.

IDAHO.—On Sunday morning, April 26th, the Rev. WILFORD E. ROACH, deacon in charge of Holy Trinity, Wallace, was advanced to the priesthood by the Rt. Rev. J. B. Funsten in St. Michael's Cathedral, Boise, Idaho. He was presented by the Rev. H. G. Taylor and the Rev. J. Watson. Mr. Roach will continue in charge of Holy Trinity Church, Wallace.

MARRIED

MACKEY-BODINE.—On April 30, 1914, in St. Matthew's Church, New York City, by the Rev. Arthur H. Judge, VERONICA ACHESON BODINE, daughter of Dr. Edward G. Acheson, of London, England, to CYRUS FAY MACKEY, of Franklin, Pa.

DIED

GRANT.—MARY WESTCOTT GRANT departed this life at Glens Falls, N. Y., on April 23rd. The burial office and Requiem Eucharist was held in Trinity Church, Trenton, N. J., and the burial was at Trenton, on April 25th.

Eternal rest grant unto them, O Lord,
 And light perpetual shine upon them.

GRUBB.—Entered into rest on Sunday morning, March 22, 1914, at her home in Wayne, Pa., MARY ELIZABETH GRUBB, wife of the late Charles T. Grubb, aged 66 years. Interment at Mt. Vernon cemetery.

McCONNELL.—MRS. FRANCES BRICE McCONNELL, of De Land, Fla., aged 68 years, the beloved wife of Captain George E. McConnell, U. S. N. (retired). She leaves two sons, Dr. E. F. McConnell; and Captain F. C. McConnell of the U. S. Marine Corps. The funeral took place from St. Barnabas' Church, on the third Sunday after Easter, the rector officiating. Interment was made in Oakdale cemetery.

Jesu Mercy.

MEMORIALS

MARGUERITE LOUISE GOLDING

Entered into rest at her home, early in the morning of April 7th, Mrs. MARGUERITE LOUISE GOLDING, widow of I. Thorn Golding, of Perth Amboy, N. J.

Mrs. Golding was born in New York City, in February, 1838, the daughter of Camille and Harriet Stuart Baquet. She was educated at St. Mary's Hall, Burlington, N. J., while Bishop G. W. Doane was president of that institution. Her early life after leaving St. Mary's Hall was spent in teaching, and her school was always well attended.

A long life of devotion to her Church brought her many duties, which were discharged with loving zeal and fidelity. For twenty-eight years Mrs. Golding was secretary of the local branch of the Woman's Auxiliary, and the crying need of some safeguard for young girls moved her to form a branch of the Girls' Friendly Society, of which she took sole charge while it lasted. By her kindly disposition and thoughtfulness toward the poor of the parish she endeared herself to all who came within her influence. The title of "Lady" was surely hers if the meaning of the title, "Bread giver," means anything, for she was ever ready to help those in need, whether of her own Communion or others.

For fifty years Mrs. Golding was a devout communicant of St. Peter's Church, in Perth Amboy, and her constant devotion to the Church, and her readiness to help in the affairs of the parish will be sadly missed.

To many of the charitable institutions Mrs. Golding was a regular contributor—the Home for the Aged, the City Hospital, the Day Nursery, and others.

From such an active life, where her ministrations were ever those of such thoughtful and loving kindness, Mrs. Golding was taken, and mercifully spared the misery of a long illness. Surely she heard the joyful summons. "Well done good and faithful servant, enter thou into the joy of thy Lord." M.

CAMILLA AFLECK HUNTSINGER

In loving memory of CAMILLA AFLECK HUNTSINGER, who entered into Paradise, May 10, 1913.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

LOUISE VERNIER STONE

Entered into Life on Easter Even, April 11, 1914, in Germantown, Philadelphia, LOUISE VERNIER STONE, daughter of the late Henry M. and Louise Besson Stone, in the forty-third year of her age. Miss Stone was a communicant of the Church in St. Luke's parish, Germantown, where for sixteen years she had been head of the Girls' Friendly Society, and for a while also in charge of the primary department of the Sunday school. Diligently, lovingly, and with rare talent and skill she planned and executed works, educative, industrial, and social for little children, and for the more maturely youthful girls of the parish.

Miss Stone was a sister of the late Rev. Stuart Stone, vicar of the Memorial Church of the Holy Comforter, Philadelphia, and of the late Rev. Morton Stone, once rector of St. Thomas' Church, Taunton, Mass.

God granted her to "fulfill a long time in a short time," leaving behind her a heritage of a loving and attractive personality, together with lessons of goodness, of capability, and of perseverance. In her the motto of the Girls' Friendly Society found rare fulfillment—"Bear ye one another's burdens and so fulfill the law of Christ." SAMUEL UPJOHN.

Germantown, Philadelphia.

CHARLES FREDERICK ZABRISKIE

At a meeting of the vestry of St. Ignatius' Church, New York, held on April 26, 1914, the following minute and resolution were unanimously adopted:

It has pleased God to take from us, very suddenly, and to our great grief, Mr. CHARLES FREDERICK ZABRISKIE, for 25 years senior warden of this parish.

We do not believe that any one in St. Ignatius' loved his church more than Mr. Zabriskie did. In spite of constant ill health, which often made it difficult for him to go out, he rarely missed a vestry meeting, and in every department of the parish welfare he ever manifested the keenest interest.

His unstinted givings for the upkeep of the parish, the maintenance of its work, and the glorifying of its worship, have helped in all these years more than any of us could easily reckon. But for his hearty coöperation and financial backing, we should scarce have ventured upon our move uptown, and the erection of our stately church, a church which Mr. Zabriskie constantly delighted to adorn and ennoble.

A devoted Catholic in his belief, a zealous upholder of the Church's work in his practice, a

consistent and humble-hearted Christian in his daily walk, Charles Frederick Zabriskie was one whose memory will always be cherished in St. Ignatius' parish; whose example must be an inspiration to many, whose loss none of us can but deplore.

Resolved, That this minute be spread upon the parish records, that it be published in THE LIVING CHURCH newspaper, and that a copy of it be sent by the clerk of the vestry to Mrs. Zabriskie.

RICHARD W. WITHINGTON,
Clerk of the Vestry.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergyman in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

RETREATS

KEMPER HALL.—A retreat for ladies will be held at Kemper Hall, Kenosha, Wis., June 16th to 20th. Conductor, Father Spence Burton, S.S.J.E. Please notify the Mother Superior before June 12th.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED to take charge of a parish for June, July, and August, in a large eastern city. Three daily services. Stipend \$100 per month, and use of clergy house if desired. Address "REGISTRAR," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—At once a young, active priest, fond of work, as second assistant for St. John the Evangelist's, Montreal. Daily Eucharist. Vestments. Apply Rev. ARTHUR FRENCH, 91 Ontario street West, Montreal, Canada.

WANTED.—A priest, unmarried, to assist in parish and school work. Must be good Churchman. Address A, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

RECTOR of parish in Central New York. Efficient preacher, wishes Sunday duty, or full charge, during July. Seaside or river preferred. Best references. Address "JULY," care LIVING CHURCH, Milwaukee, Wis.

PRIEST in Canada desires parish or mission in States. Good preacher extempore, and visitor. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

REFINED woman as useful companion, and assist with one child. Good home and pleasant surroundings; salary moderate. Country for summer. Mrs. R. NELSON, 404 West 116th street, New York City.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST - CHOIRMASTER—Twelve years experience, boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

WANTED—Position as organist and choir-master. Young man, concert organist, played at Festival Hall, St. Louis, as one of the world's eighty organists in 1904. Pupil of Alexandre Guilmant, Paris. Churchman. Desires position in large city church. Good reasons for change. Best of references from present position. Address "CONCERT ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED KINDERGARTENER. Will take position after 15th of June as companion to elderly lady or invalid, or to take entire charge of small children. Traveling no objection. Hospital experience. References. Address G, care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL STUDENT in Seminary. Graduate in Arts of Eastern College, desires remunerative employment for summer months. Tutoring or companion. Willing to travel. Address W. C. L., 271 Sackett street, Brooklyn, New York.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

GENTLEWOMAN for home and a very small remuneration will assist in household. Address "RELIABLE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Fourteen years experience. Excellent references. Churchman. Address FRED G. SMITH, Y. M. C. A. Gary, Ind.

ORGANIST, first-class, desires good opening. Vocal specialist. Reverent results. Address "SPERTONIC," care LIVING CHURCH, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the **WORKERS** brought together. Candidates please write to 147 East Fifteenth street, New York. Vacancies always.

PARISH AND CHURCH

WANTED.—A new mission which has recently been started in Eastern Kentucky, is in need of an altar cross and collection plate. Will in need of a church who has replaced their old equipment with new be willing to give or loan a cross or plate to this mission. Address S. G. GRAY, Pineville, Ky.

AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

POST CARDS—New views of Chapels of St. Ambrose and St. Saviour, Cathedral of St. John the Divine. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms \$2.00 per week, including meals. Apply to the SISTER IN CHARGE.

NEW HOME FOR GIRLS

ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

CAMPING

CAMPING PLACES to let. Address Mrs. C. GAULIN, Perley Hall, South Bridgton, Maine.

FOR SALE

MAC MAHAN ISLAND, MAINE

ON SEA COAST, between Bath and Boothbay Harbor, two acres well wooded, summer residence, overlooking ocean, 12 rooms, 3 baths, hot, cold and salt water in bathrooms; also cabin launch with full equipment, new motor, pier and float. Address "Howe," Orange National Bank, Orange, New Jersey.

FOR RENT

CRAGSMOOR, NEW YORK.—Summer cottages, fully furnished, rent for season. Attractive mountain views, Episcopal chapel, with daily services. Rent \$250 to \$400. Address, Rev. DANIEL L. ODELL, 2112 North Twelfth street, Philadelphia, Pa., or THE TERWILLIGER AGENCY, Ellenville, New York.

FOR RENT, with board, after June 1st, large front room, four windows. No other boarders. Address, 714 Sarah street, Stroudsburg, Pa.

ECCLESIASTICAL ART

CHURCH EMBROIDERY, Albs, Chasubles, Maniples, Amices, Altar-frontals, Chalices, Veils, etc.; Materials for making up Embroidered Church Work always in stock.—METAL WORK, Chalices and Patens, Vases, Flagons, Altar-Crosses, Censers, Candlesticks, etc.; Illustrated catalogue free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

STAMPS WANTED

CASH paid for Old Postage Stamps from letters mailed before 1870. A. B. PAINE, 1353 Beacon street, Brookline, Mass.

TRAVEL

UNUSUAL TRAVEL.—Artist who has studied abroad will conduct small select party to Italy, Switzerland, France, and England. Sailing July 11th, leisurely travel; choice hotels, best located staterooms, automobile tour to Shakespeare's country; first class \$650. Mrs. FITZGERALD, Hardin College, Mexico, Mo.

SUMMER BOARD

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, NASHOTAH MISSION, Nashotah, Wisconsin.

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GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 350 missionaries abroad and 900 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

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Full particulars about the Church's Missions can be had from

THE SECRETARY,

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THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of sug-

gestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 1625 Locust street, Philadelphia.

MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address Rev. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

APPEALS

ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

Church School for Colored Young Men and Women

Because of general financial conditions there has been a great falling off in the offerings for the work of the school. Appeal is now made to help out in this emergency. Nearly four hundred pupils. Better work than ever before in collegiate, normal, and industrial departments. Graduates at work in nearly every diocese of the South.

This appeal has the endorsement of the American Church Institute for Negroes.

A. B. HUNTER, Principal and Treasurer, Raleigh, N. C.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 37 East 28th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

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Jacob's Book Store, 1210 Walnut St.

John Vananmaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

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BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.

Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle

St. (agency for all publications of The Young Churchman Co.).

The Cathedral, 117 N. Peoria St.

Church of the Redeemer, Washington Ave. and

56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of the Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

MACMILLAN CO. New York.

Socialism and the Ethics of Jesus. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. Price 50 cents net.

Socialism—Promise or Menace? By Morris Hillquit, author of *History of Socialism in the United States*, *Socialism in Theory and Practice*; and *Socialism Summed Up*, by John A. Ryan, D.D., author of *A Living Wage*. Price \$1.25 net.

HOUGHTON MIFFLIN CO. Boston.

The Owl and the Bobolink. Verses for Young Readers. By Emma C. Dowd. With illustrations by Emma Troth. Price \$1.10 net.

LONGMANS, GREEN & CO. New York.

Pastor Futurus. A Dramatic Idyll. By John Huntley Skrine, D.D., author of *Pastor Otium*, and *Creed and the Creeds* (Bampton Lectures, 1911). Price \$1.50 net.

Sister Henrietta, C.S.M. and A.A., Bloemfontein, Kimberley, 1874-1911. Edited by Dower Lady Loch and Miss Stockdale. With two portraits. Price \$1.00 net.

The Self-Limitation of the Word of God as Manifested in the Incarnation. And an Essay on the Evidential Value of O. T. Prophecy. By Forbes Robinson, late Fellow of Christ's College, Cambridge, and Examining Chaplain to the Bishop of Southwell. With an introductory note by Charles H. Robinson. Price \$1.20 net.

GEORGE H. DORAN CO. New York.

The Happy Art of Catching Men. A Story of Good Samaritanism. By Rev. R. J. Patterson, A.B., LL.B., Trinity College, Dublin. founder of the Catch-My-Fail Movement. Price \$1.00 net.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Miracle of Christianity. A Plan for "The Critical School." In regard to the Use of the Creeds. A Letter to the Rt. Rev. Charles Gore, D.D., Lord Bishop of Oxford, from J. P. Bethune-Baker, Lady Margaret's Professor of Divinity in the University of Cambridge. Price 20 cents net.

THE CHURCH AT WORK

OPENING OF EPIPHANY CHURCH, LOS ANGELES, CAL.

EASTER DAY was memorable in the annals of the parish of the Epiphany, Los Angeles, Cal., for it marked the opening of the new church, to which the parish has looked forward for many years. Originally begun in 1900, under the rectorate of the Rev. A. G. L. Trew, D.D., what is now the chancel was erected and used as a parish hall up to November last, when the cornerstone of the enlarged building was laid.

The principal service of the day was held at eleven o'clock. The Bishop was attended by his chaplain, the Rev. Henderson Judd, who was sometime in charge of the parish, together with the president of the Standing Committee, the Rev. Dr. Trew, a former rec-

tor, and the present rector, the Rev. William Bedford-Jones. In the procession were the contractor and the architect, Mr. Arthur B. Benton.

Several memorial windows have been given. The rose window in the sanctuary is one of the finest in California, representing the "Adoration of the Magi." It is from the studio of Frederick Wilson of New York.

DEATH OF REV. HENRY HAGUE

THE REV. HENRY HAGUE, rector of St. Matthew's Church, Worcester, Mass., senior of the Worcester clergymen, having served thirty-two consecutive years at St. Matthew's Church, died on Saturday night, April 25th, at the rectory. He was 66 years of age. For nineteen years he had been a sufferer from diabetes, and about a year ago Bright's dis-

ease developed. On the first Sunday after Easter he preached in the church for the last time.

Miss Harriet Davis of Frankford, Pa.: and his devoted wife survives, together with four sons, Robert L. and H. Stanley Hague, San Francisco; Edwin D. Hague, Boston; Cuthbert Hague, New York.

The funeral was held Thursday afternoon, April 30th, from St. Matthew's Church, Bishop Davies officiating, assisted by the Rev. R. A. Seilhamer, curate of the church, and the Rev. Charles W. Forster, rector of St. James' Church, Providence, R. I., a former curate. A large number of other clergy were present, as well as representatives of every parish organization, the Standing Committee, and the diocesan board of missions. The body, which was vested in eucharistic vestments, lay in state in the church the day previous to the funeral.

B. S. A. TRI-DIOCESAN CONVENTION

THE FOURTEENTH annual session of the tri-diocesan convention of the Brotherhood of St. Andrew, composed of the members of the Senior and Junior chapters in the three dioceses of Maryland, Easton, and Washington, was held in Baltimore, Md., on Saturday and Sunday, April 25th and 26th. The attendance was not as large as usual. The opening service was held on Saturday morning at the Memorial Church, at which the associate rector, the Rev. W. Page Dame, welcomed the members of the convention, and the Bishop of Maryland delivered "the charge" to the Brotherhood.

A business session followed, and after luncheon the Senior and Junior conferences convened in the parish house. The general subject of the Senior conference was "Personal Work with Men for Christ," and addresses were made by representatives of various chapters. The general topic of the Junior conference was "A Boy's Personal Work with Boys for Christ," which was generally discussed. Later a joint assembly for Seniors and Juniors was held, at which reports of the conferences were made, and a helpful address on "Personal Work" was delivered by Dr. E. B. McCarthy, president of the Philadelphia assembly. Officers for the ensuing year were elected as follows: President, Mr. John Hodges of Baltimore; First Vice-President, Mr. John Manly of Washington; Second Vice-President, Mr. J. W. Shanahan of Easton; Secretary and Treasurer, Mr. Francis Walter of Washington.

In the evening a mass meeting for men was held in the church. The general subject of the addresses was "Feeding the Multitude." Mr. George H. Randall, national associate secretary of the Brotherhood, spoke of the work of the Brotherhood at large. Mr. George M. Kimberly spoke on the topic, "The Multitude—The Need." Mr. William H. Singleton of Washington spoke of "St. Andrew, the Apostle—The Way." Dr. John Wilkinson of Philadelphia delivered a stirring address on "The Lad—The Way," the keynote of which was "Save the Boys!" and the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, closed with an address on "Christ, the Master—The Fulfillment."

On Sunday morning there was the annual corporate Communion at the Pro-Cathedral, the Bishop of Maryland being celebrant. At 11 A.M., at the Memorial Church, the convention sermon was preached by the rector, the Rev. William M. Dame, D.D. The closing service, a mass meeting for Seniors and Juniors, was held at the Pro-Cathedral in the afternoon. After a short address by Canon Thomas Atkinson, stirring addresses were de-



CHURCH OF THE EPIPHANY, LOS ANGELES, CAL.

tor, and the present rector, the Rev. William Bedford-Jones. In the procession were the contractor and the architect, Mr. Arthur B. Benton.

The first part of the service consisted in the blessing of the altar and the various gifts and memorials, valued at over \$3,000, given by the parishioners. This was followed by a celebration of the Holy Eucharist, in which all the clergy present participated, the Rev. Henderson Judd being celebrant. The Bishop delivered the sermon. The offering amounted to over \$500.

The building will have cost over \$12,000 in addition to the chancel, towards which over \$6,000 has already been contributed, and it is one of the most complete and Churchly edifices in the diocese. The exterior construction is of split granite boulders to the height of the window sills, the same material being used for the cloister walls. Above the stone masonry the exterior covering is of cement plaster on steel lath. The roof is of tiles. Architectural details follow the perpendicular Gothic style. The interior finish is of fir, the roof being supported by pillars, and open truss and rafter construction. The altar is of oak, ornamented with fine carvings of the *Agnus Dei* and other emblems, with carved and painted sentence, and marble mensa. A recessed oak credence is carved with grape vine detail, which is also the motif for some of the altar ornamentation. The clergy and choir stalls are of the same wood as the standing finish. The pulpit and litany desk are of carved oak, designed and built by a communicant of the parish, who

ease developed. On the first Sunday after Easter he preached in the church for the last time.

Mr. Hague was Dean of Worcester convocation, and a member of the Standing Committee. He was a delegate to General Convention in 1910, and had served for many years on the diocesan board of missions. He was a devoted member of the Worcester Parsons' Club, an organization of clergymen, and was always present at their meetings. He was a close personal friend of the late Bishop Vinton. "Father Hague," as he was affectionately called, was beloved by all, and was the best known clergyman in Worcester. For years he worked hand in hand with the Roman Catholics in his section of the city for the betterment of South Worcester.

Mr. Hague was born in Lancaster, England, and came to this country as a boy. He served in the U. S. Navy under Admiral Farragut. He was graduated from Amherst College in 1875, and from the Philadelphia Divinity School in 1878. He was ordained both deacon and priest in the latter year, by Bishop Clarke. His first parish was at Manville, R. I.

He went to St. Matthew's Church in 1882, and did a notable work there. A \$70,000 church, a parish house, and rectory were built during his rectorship. He built the church in Cherry Valley, a suburb of Worcester, and for many years officiated there. When Bishop Lawrence appointed Archdeacons in the days of the undivided diocese, Mr. Hague was appointed an Archdeacon.

He was married thirty-six years ago to

livered by Mr. Carroll S. Alden, instructor in English at the U. S. Naval Academy, on "The Man's Need of the Church," and by the Rev. Randolph H. McKim, D.D., rector of the Church of the Epiphany, Washington, D. C., on "The Church's Need of the Man."

LONG ISLAND CHURCH CONSECRATED

ON SUNDAY MORNING, April 26th, St. Paul's Church, Flatbush, L. I., N. Y., was consecrated by the Bishop of Long Island, assisted by the Rev. Dr. Henry C. Swentzel, the Rev. Dr. Robert Rogers, Archdeacon C. H. Webb, the Rev. William Morrison, the Rev. E. V. Collins, the Rev. N. P. Boyd, the Rev. Dr. George F. Breed of Philadelphia, the Rev. G. F. G. Hoyt of Columbia, Pa., the Rev. J.

George, from Saturday, September 19th, to Monday, the 28th. Though the notice seems early, many are registering already, in order to secure a place at this most delightful and stimulating gathering. The plans include a daily Bible class, conducted by the Rev. Dr. Nichols of Holy Trinity Church, New York, and a daily conference on "Our Larger Social Relations," under the Rev. F. M. Crouch, field secretary of the Joint Commission on Social Service. A daily class on various aspects of G. F. S. work, under the general head of the "Training of the Worker," will be led by Miss Munro of Rhode Island, Miss Hadley of New York, Miss Lukens of Pennsylvania, and Miss Whipple of Massachusetts. The opening Sunday will be in charge of Dr. Fosbroke of the Cambridge Theological

procession, and Solemn *Te Deum*. The office was sung by Dean Delany of the Cathedral, and the lessons were read by the Rev. F. S. Penfold of Racine. Bishop Webb preached the sermon. The service, which was attended by a large congregation, was such a pronounced success that its continuance as an annual feature at the Cathedral is assured.

Before the service the clergy and acolytes were entertained at supper in the guild rooms by the ladies of the Cathedral parish.

LECTERN FOR TOKYO CHURCH

ON MID-LENT SUNDAY St. Stephen's parish, McKeesport, Pa., presented an eagle lectern to St. John's parish, Tokyo, Japan. The lectern stood in a prominent place in the church throughout the services of the day and awakened a keen interest in the Sunday school and congregation. The loving gift was an excellent example of Christian sympathy and fellowship.

DEATH OF REV. W. M. CLARK, D.D.

THE DIOCESE of Virginia, and the Church at large, mourns the loss of one of the most active and influential of her clergy, the Rev. William Meade Clark, D.D., rector of St. James' Church, Richmond, Va., and editor of *The Southern Churchman*, whose death occurred on Wednesday, April 29th. Dr. Clark had been in poor health for over a year, his illness beginning with a violent hemorrhage during a session of the Sunday school. The loss of blood was so great that it was deemed necessary to restore strength by transfusion, and his daughter, Miss Emily Clark, submitted to the operation. A partial recovery followed, but it was only temporary.

Dr. Clark had gained the esteem of the entire community. His labors were not confined to the welfare of his parish, but he looked beyond it and extended his influence for good among all classes and conditions of people. This was a marked feature of his ministry from the beginning. He was well known and beloved by a wide circle outside of his own church, and it was said of him that the excellence of his preaching was intensified by his proving the truth of his teachings in daily life. In addition to his parochial duties he was the editor of *The Southern Churchman*, and his facile and powerful pen made it a valued help in the life and growth of the Church, especially in the South. Dr. Clark had been rector of St. James' Church for eighteen years at the time of his death.

On account of the removal of many families of the parish to a more desirable residential portion of the city, it was decided two years ago to sell the old church property, and build a new church on a site more convenient for a large majority of the congregation. The membership of the church has continually increased until now St. James' is one of the strongest churches in the diocese, and the new edifice is noted for the beauty of its architecture and the completeness of its appointments.

Dr. Clark always took a prominent part in the general affairs of the Church. He was a delegate to several General Conventions. He was an active member of the General Board of Missions, as well as of the diocesan missionary board. He was one of the examining chaplains, and held other important offices in the diocese. *The Colonial Church in Virginia*, an interesting record of Church life in pre-revolutionary days, was edited and compiled by him.

Dr. Clark was born May 5, 1855, in Halifax county, Va., the son of the Rev. John and Mrs. Mary (Wilson) Clark. He was graduated from the University of Virginia, and the Virginia Theological School at Alexandria. He was ordained to the diaconate in 1880, and to the priesthood in 1881,



ST. PAUL'S CHURCH, FLATBUSH, L. I., N. Y.

V. Cooper, and the Rev. Dr. T. G. Jackson, rector of the church.

The sermon was preached by the Rev. G. F. G. Hoyt, former assistant at St. Paul's Church.

In the evening the twenty-fifth anniversary of the rector of the parish, the Rev. Dr. T. G. Jackson, was observed, the sermon being preached by the Rev. J. C. Jones, rector of St. Mary's Church, Brooklyn.

St. Paul's parish was organized in 1836, and it has had several Church homes during

School, and the closing Sunday in charge of Dr. Thiel of Hartford, Conn. Special features are planned for the evenings, and the afternoons will be free for recreation.

A single room may be engaged for ten dollars for the nine days, and a double room for nine dollars apiece. A registration fee of two dollars must accompany the application, and this fee will be refunded in case of the withdrawal of the application, if notice to that effect is given before September 1st. All names should be sent to Miss Elsie W. Edwards, 2115 Locust street, Philadelphia.

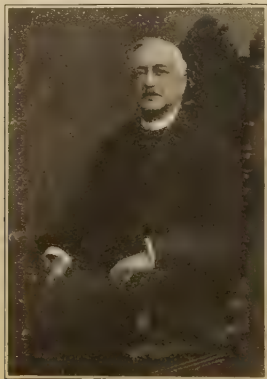
SEEKING TO RAISE THE APPORTIONMENT

THE BISHOPS of Albany and Maryland have recently addressed their dioceses urging special effort toward the completion of the full apportionment during the present year. In Maryland the appeal was made at a gathering of 340 men especially assembled for the purpose, and representing parishes which embraced eighty per cent. of the communicants of the diocese.

FIRST ANNUAL SERVICE FOR ACOLYTES IN MILWAUKEE

THE FIRST annual acolytes' festival in the diocese of Milwaukee was held at All Saints' Cathedral, Milwaukee, on Friday evening, May 1st, under the auspices of the guilds of St. Lawrence and St. Vincent, the organizations connected with the Cathedral. Invitations had been issued to all the acolytes in the diocese, and about fifty accepted, representing the following parishes: St. Andrew's, St. Stephen's, Milwaukee; St. Mark's, South Milwaukee; Trinity, Wauwatosa; St. Peter's, West Allis; St. John's Academy, Delafield; St. Luke's, St. John's (College), Racine; and also Grace, Sheboygan, diocese of Fond du Lac. About a dozen clergy attended, and the procession, which included the Cathedral clergy, acolytes, choir, and the visiting clergy and acolytes, contained over one hundred persons.

The service consisted of Solemn Evensong,



REV. T. G. JACKSON, D.D.

its existence. It worshipped in its first edifice until 1874, when another building was erected. This was enlarged in 1886. In 1891 the church was again enlarged, and in 1896 the chancel was added to, and a guild house erected. The present structure was erected in 1902, and cost about \$118,000. The last of the indebtedness was paid off during Lent of this year.

SOCIAL SERVICE CONFERENCE OF THE G. F. S.

THE THIRD social service conference of the Girls' Friendly Society in America will be held at Wiawaka Vacation House on Lake

by Bishop Whittle, and became rector of St. James' parish, Mecklenburg county. He was afterwards rector of Lexington parish, Va., and then of Chapel Hill, N. C., going from there to the Church of the Good Shepherd, Raleigh, N. C., thence he removed to St. George's Church, Fredericksburg, and, in 1896, accepted the rectorship of St. James' Church, Richmond, Va. He received the degree of Doctor of Divinity from Washington and Lee University, Virginia, several years ago.

There was a meeting of the Richmond convocation at Epiphany Church, Boston Heights, when the news of Dr. Clark's death was received. At the conclusion of the convocation a memorial service was held, at which a touching address was delivered by the Rev. Dr. E. L. Goodwin, a close friend of Dr. Clark, and acting editor of *The Southern Churchman* during the last few months of Dr. Clark's illness.

The funeral was held from St. James' Church Friday afternoon, May 1st. The service was conducted by the Rt. Rev. Robert A. Gibson, D.D., Bishop of Virginia; the Rt. Rev. A. M. Randolph, D.D., LL.D., D.C.L., Bishop of Southern Virginia; the Rt. Rev. A. S. Lloyd, D.D., of New York; the Rev. E. L. Goodwin, D.D.; the Rev. Berryman Green, D.D., of the Episcopal Theological Seminary, at Alexandria, and the Rev. Thomas C. Dart, associate rector of St. James' Church. Interment was made in Hollywood cemetery.

STUDENTS WILL PROVIDE FUNDS

THE STUDENTS of Oberlin College have pledged themselves to raise the amount necessary to take advantage of an offer made by officials of the Shansi province in China, whereby the Congregational missionaries of the American Board are to take entire charge of the public school system, with full permission to teach Christianity. This offer is a strong example of a changed point of view on the part of the rulers of China.

NEW CHURCH FOR WUCHANG

THE MONEY for a new church in Wuchang, now known as St. Michael's Church, has been promised to the New China Fund as a memorial gift from an individual donor. This will make possible the development of a large work among the students, army, and factory people in a busy part of the city where the mission has been for a long time desirous of establishing another radiating centre for the Gospel. This new work will be in charge of the Rev. R. E. Wood and the clergy associated with him.

MODERN METHODS IN CHURCH FINANCE

THE RESULTS of the modern methods of Church finance are illustrated in the following experience of St. David's parish, Portland, Ore. "The every-member canvass and weekly offering have changed a yearly anxiety into a monthly privilege; have perceptibly increased our ability to give; have in no wise hindered our parochial activities, but, on the contrary, have stimulated them. Since the introduction of the plan, we discount our city taxes, and the rector's salary has been increased by twenty-five per cent."

RAISING MONEY FOR JAPAN WORK

THE COMMITTEE who are endeavoring to raise \$100,000 for St. Luke's Hospital, Tokyo, to duplicate the \$100,000 conditionally promised by the Japan government, report \$62,000 in hand, and urge the Church to help them to success in their undertaking. The secretary of the committee is Mrs. Charles R. Pancoast, 408 Price street, W. Germantown, Philadelphia, Pa.

PAROCHIAL PROGRESS

A GREAT many improvements have been added to St. Paul's Church, Virginia, Minn., lately, such as new furnaces in church and guild hall, a new lighting system, and the church recarpeted. At the annual parish meeting it was voted to increase the rector's salary by \$100 per year.

THE CHURCH OF THE HOLY COMFORTER, Kenilworth, Ill., has recently taken title to a lot south of the church, of the market value of \$5,000, and the cost is very nearly subscribed. The intention is to erect thereon a comfortable rectory.

MEMORIALS AND GIFTS

THE daughters of the King presented St. John's Church, Hallock, Minn., with a handsome polished brass altar desk.

AT ST. STEPHEN'S CHURCH, Forestville, Pa., on Low Sunday, the rector blessed a prayer desk, presented by Mr. F. De Saules.

AN ALTAR super frontal was given to the Church of Our Saviour, Little Falls, Minn., the gift of Mrs. C. B. Buckman, in memory of her mother.

ON EASTER DAY the Church of St. Michael and All Angels, St. Louis, Mo., received a Bishop's chair as a memorial to Charles Franklin Robertson, late Bishop of Missouri, from members of his family.

A VERY handsome altar frontal of white was presented to All Saints' Cathedral, Milwaukee, by Mrs. Samuel A. Field at Easter time. The embroidery is of remarkably fine character.

ON PALM SUNDAY two memorials were presented to the Church of the Holy Comforter, Kenilworth, Ill., by Mrs. Chittenden, in memory of Lena Frances Ison; one a handsome ewer for the font, and the other a sterling silver bread box, both suitably engraved.

ON EASTER DAY, at St. Matthew's Church, Brooklyn Manor, Woodhaven, N. Y., a beautiful white marble font was blessed by the rector, the Rev. James Smart Neill. It was given in memory of the late Lizzie R. Courtenay, who entered Paradise on June 18, 1912, by her daughters, Irma, Ruth, and Claire.

THE SANCTUARY of St. Paul's Church, Elko, Nev. (Rev. Ernest Herbert Price, rector), was enriched Easter Day by the gift of a beautiful brass altar cross and vases, in memory of the late Bishop Henry Douglas Robinson. The cross was the gift of the Sunday school, and the vases that of the woman's guild.

ON EASTER DAY, at Grace Church, Jamaica, N. Y., there was unveiled a memorial window given by Miss Kate Napier, in memory of her brother, John E. Napier. The window depicts the Resurrection scene executed by Mayer of Munich. The Napier family has for generations shown intense interest in the old Colonial parish, and this window is the third of a series of memorial windows to different members of the family.

ST. MARK'S CHURCH, Hope, Ark. (Rev. Nicholas Rightor, rector), was the recipient of several gifts at Easter. A set of eucharistic vestments were presented to the rector. A new chalice and paten, two new candlesticks, burse and veil, and fair linen were given for the sanctuary. A new litany desk, the gift of the parish, was used for the first time. The rector blessed these gifts on Easter Day. A pipe organ is to be installed during the autumn.

ON THE Second Sunday after Easter, Trinity Church, Buffalo, N. Y. (Rev. Cameron J. Davis, rector), used the six new alms basins, the gift of Mr. Robert Livingston Fryer. These basins were made after special designs by the Artificers' Guild of London, England. They are of sterling silver, un-

polished. In the centre of each is a medallion of an adoring angel, set with amethysts and garnets. Traceries of white and green enamel also appear in the bowl. The rims are studded with opals and turquoises.

ON SUNDAY MORNING, April 26th, at St. David's Church, Austin, Texas, Bishop Kinsolving unveiled a memorial tablet to the late Rev. Dr. Thomas B. Lee, who was rector of the church for over thirty-seven years. The Bishop preached the sermon. The tablet bears the following inscription: "To the glory of God and in loving memory of Thomas Booth Lee, M. A., Oxon., for more than thirty-seven years rector of this parish. 1875-1912." It is set in the west wall of the chancel, near the Bishop's chair. Superimposed on a background of polished marble, the tablet is a parallelogram of antique metal, with raised borders bearing the oak leaf motif, the traditional emblem of virility and mental force, and has a Jerusalem cross in each corner framing a recessed panel, in which is the inscription in relief, the lettering being bright on a dark field.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

A New Rectory at Lansford

THE VESTRY of Trinity Church, Lansford (Rev. John J. Neighbour, missionary in charge), has just determined to erect a substantial rectory on the lot adjoining the church.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Convocation and Sunday School Convention at Syracuse

THE INITIAL Sunday school convention of the fourth missionary district was held at All Saints' Church, Syracuse (the Rev. R. J. Phillips, rector), on Tuesday, April 28th, in connection with the spring meeting of convocation. At eleven o'clock there was a celebration of the Holy Communion, with a sermon by the rector of the parish on "Religious Education." This service was followed by the organization of the convention, and election of officers. The Rev. Warren W. Way, rector of Grace Church, Cortland, was elected president, a constitution was adopted, and general outlines of work were laid down. In the afternoon there was a short business session of convocation, and the usual routine business was transacted. Immediately after this the delegates listened to a most thoughtful and inspiring address on "Teachers' Training," by the Rev. David L. Ferris, rector of Christ Church, Rochester.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Bishop Olmsted Able to Make Visitations—Other News

THE BISHOP who has recovered from his recent illness, hopes to carry through the list of his visitations, assisted to some extent by Bishop Brewster of Western Colorado. The extent of territory covered by Bishop Olmsted in his visitations is 60,000 square miles, a little less than all New England, which has 70,000 square miles. Bishop Brewster's jurisdiction contains 40,000 more, all within the state of Colorado.

THE NORTHERN DEANERY met on May 5th and 6th at Fort Collins. The programme consisted of the opening sermon by Dean Hart, addresses by Rev. G. H. Holoran on "Possibilities of the Provincial System," and "Missions in Town and Country," by Rev. H. S. Foster, and Rev. Canon Bonell.

THE BISHOP announces that it is his intention to ask for the election of a Bishop Coadjutor at the annual council of the diocese to be held on June 10th.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

New Church at New Haven—Other News

ST. ANDREW'S PARISH, New Haven, is now using its new church. Owing to the fact that the parish house is too small for the congregations that come, the rector, the Rev. W. E. Morgan, Ph.D., with the Bishop's consent, opened the new church for service on Easter Even, when fourteen persons were baptized. The rector is still engaged in gettings funds, that the buildings may be consecrated as soon as possible.

ON THE First Sunday after Easter, at Trinity Church, New Haven, were unveiled three of the eleven figures that are to fill the recesses of the new reredos. The central figure represents the Saviour, on the left is St. Mary, on the right St. Elizabeth.

THE NEW ENGLAND local assembly, Brotherhood of St. Andrew, will hold its annual meeting at Trinity parish house, New Haven, on Tuesday, May 26th.

BISHOP BREWSTER, acting under the provisions of Canon 50, VII, has summoned the Primary Synod of the Province of New England to meet on October 20th, at Springfield, Mass., by invitation of the Bishop and diocese of Western Massachusetts.

BISHOP BREWSTER has announced his intention of asking for the assistance of a Suffragan Bishop at the June diocesan convention.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

No Virginia Lees at St. Cloud—Other News

AN "Improvement League" has been at work for some time in St. John's parish, St. Cloud (Rev. L. R. Levering, rector), the main object of which is to become better acquainted with Church people, and to welcome strangers.

THIEF RIVER FALLS has organized a mission, and will hence be known as St. Mark's mission. The work is under the Rev. S. J. Hedelund, rector of Crookston.

ARCHDEACON H. F. PARSHALL spent eight days in the diocese of Nebraska the latter part of Lent, speaking on Indian work in the diocese of Duluth. He spoke at Lincoln, Blair, Tekomoh, South Omaha, Plattsmouth, and in the churches at Omaha.

ERIE

ROGERS ISRAEL, D.D., Bishop

Meadville Archdeaconry Meets at Sharon

THE ARCHDEACONRY of Meadville met at Sharon, April 21st and 22nd. A Brotherhood of St. Andrew rally was held the first evening, the Bishop presiding. Dr. Bratenahl, the provincial secretary, and the Rev. Edward Travers of Pittsburgh were the speakers. The next day began with a celebration of the Holy Communion, the Bishop celebrating. The morning session opened with a review by the Rev. Harry Taylor of the new book by the Rev. Edward E. Weaver, a Congregational minister, on *Mind and Health*. In the afternoon there was an exegesis of 1 Cor. 9:27 by the Rev. Albert Broadhurst. This was followed by a strong paper by the Rev. W. F. Bayle, an experienced newspaper man, on Church advertising. The meeting closed with a missionary rally. The sermon was preached by the Rev. Martin Aigner, president of the Standing Committee. There was an appeal by the Rev. Rowland Nichols, Archdeacon of Porto Rico, for the black Church of Haiti. He has been chosen by the clergy of that Church to be their Bishop, and is trying to rebuild the Cathedral, which has recently been burned.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

New Rector Inducted at St. Paul's Church, Harrisburg

ON SUNDAY, April 26th, the Rev. Floyd Appleton, Ph.D., was inducted into the rectorship of St. Paul's Church, Harrisburg, the Bishop of the diocese officiating. The sermon was preached by the Very Rev. John R. Moses, Dean of the Cathedral, Garden City, L. I. The Rev. O. H. Bridgman acted as Bishop's chaplain.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Diocesan Meeting of the G. F. S.—Other News

THE SPRING meeting of the diocesan council of the G. F. S. was held at the Cathedral House on Thursday morning, April 30th, preceded by a corporate communion in the Cathedral, at which Dean Craik was the celebrant. All of the Louisville branches were represented at the business meeting which followed, and encouraging reports were made by the branch secretaries as well as by the various diocesan officers. The missionary box sent by the united branches of the G. F. S. to a hospital in Ponce had been gratefully received, and the acknowledgment was read to the council. The local branches had also held three all-day sewing meetings, at which a number of articles for the G. F. S. Lenten box were made. The president, Miss L. L. Robinson, commended the efforts being made along missionary lines, and rejoiced that missionary work is becoming a more prominent feature each year. Arrangements were announced for the annual service, which will be at the Cathedral this year on Sunday, May 17th; the annual corporate communion, followed by breakfast in the Cathedral House; the second service in the afternoon, at which the branches will attend in a body, and Bishop Woodcock will be present and deliver the address. At the early celebration, a special memorial will be presented in the form of a G. F. S. memorial book, appropriately bound and inscribed, which is to contain the names of all departed members of the G. F. S. in Kentucky; the book is the gift of one of the original members of the old Christ Church branch.

THE TRUSTEES of the Norton Memorial Infirmary, Louisville, a Church institution, have decided to enlarge the work by erecting a new wing on the south side of the infirmary, where there is ample space. At present, the hospital is not fully equipped to meet the growing demands of the work; the plans

include new operating rooms, laboratories, and every equipment to facilitate the surgical work, also a new chapel, more rooms for patients, an adequate kitchen, new elevator, and other improvements. The new wing, with all its appliances, will involve an expenditure of \$125,000.

THE TRUSTEES of Trinity College, Hartford, have notified the Very Rev. Charles Ewell Craik of the class of 1874, the present Dean of Christ Church Cathedral, of their intention to bestow upon him the degree of D.D. (*honoris causa*) at the annual commencement in June. Dean Craik's second son, Charles Ewell Craik, will be graduated at the same time, and will receive the degree of B.A.

THE CHURCH of Our Merciful Saviour (colored), of which the Rev. David Leroy Ferguson is rector, has been presented with a handsome brass missal stand of simple and Churchly design, appropriately inscribed in memory of Thomas Underwood Dudley, Bishop of Kentucky 1875-1904, who founded the work. The memorial was given by his grandson, Thomas Dudley Musson.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Church Services Revived at Pineville

AFTER a lapse of quite a number of years, services have again been started at Pineville. The Masonic lodge room has been secured for the services, and St. Mary's Church, Middleboro, has kindly granted leave to its rector to be absent for one Sunday in each month for the benefit of the Pineville mission. Pineville is a town of about four thousand inhabitants, in the centre of a growing industrial and mining region, and offers exceptional opportunities for the extension of the Church's work. There are about fifteen communicants as a nucleus for the mission.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Session of Junior Auxiliary—Daughters of the King—Girls' Friendly Society

THE JUNIOR AUXILIARY met in annual session on the afternoon of April 25th, at the Pro-Cathedral, Baltimore. There was a large attendance. Several new branches have been organized during the year, and the entire enrollment of the parish branches is now forty. Three scholarships, two in China and one in South Dakota, are supported by three parish branches, and the work of the Auxiliary as a whole, as shown by the reports, has been most encouraging. The officers are: Honor-

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THE TWENTY-FIRST annual convention of the Maryland Council of the Daughters of the King was held on Wednesday, April 29th, at the Church of St. Michael and All Angels', Baltimore. A special devotional service, preliminary to the meeting of the convention, was held on Tuesday evening, April 28th, at the Church of Our Saviour, with an address by the rector, the Rev. Benjamin B. Lovett. At the opening session of the convention on Wednesday afternoon, after an address of welcome by the Rev. Charles Fiske, D.D., rector of the parish, an inspiring "charge" to the council was delivered by the Bishop of the diocese. There are sixteen chapters in the diocese, which report a total membership of about 300, and about 150 delegates, representing every chapter in the diocese, were present. Officers for the ensuing year were elected as follows: President, Miss Mary C. Packard of Ascension Church; Vice-President, Mrs. W. H. Stiles of the Pro-Cathedral; Secretary, Mrs. C. McLean Bingley of St. Michael's and All Angels'; Treasurer, Miss Helen Herbert of the Pro-Cathedral; Corresponding Secretary, Miss Nellie Mitchel. At the closing meeting an interesting and stimulating address was delivered by Deaconess Pell-Clarke of New York.

THE ANNUAL service of the Girls' Friendly Society of the diocese was held at the Church of St. Michael and All Angels', Baltimore, on the afternoon of the Second Sunday after Easter, with a special sermon by the rector, the Rev. Charles Fiske, D.D.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Annual Council of the Woman's Auxiliary

THE TWENTY-THIRD annual council of the Woman's Auxiliary, Mrs. Theodore Du B. Bratton, diocesan president, was held at the Church of the Redeemer, Biloxi, April 21st to 23rd. The Rev. Dr. Logan of Pass Christian preached the opening sermon. The Rev. Charles W. Hinton of All Saints' College, Vicksburg, made an address on the subject of Christian education, and Mrs. Henry Leverich, Jr., president of the Louisiana branch of the Auxiliary, made some forcible addresses. Bishop Bratton's presence and interesting talks added greatly to the success of the Council. The delegates elected to the Provincial Council in New Orleans next fall were: Mrs. William Mercer Green of Jackson, Miss Flora Walthall of Jackson, and Mrs. Byrd Enoch and Mrs. Foucher Dunbar of Biloxi; alternates, Mrs. J. Brown, Vicksburg; Mrs. F. F. Neville, Meridan; Mrs. Philip Gardener, Laurel, and Mrs. Musgrove, Port Gibson. An invitation was accepted to hold the next council at Columbia.

NEWARK

EDWIN S. LINES, D.D., Bishop

Spring Meetings of the Various Archdeacons

SPRING MEETINGS of the archdeacons were held in the week beginning Monday, April 27th. At each there was a good attendance, interesting papers and discussions. The Bishop was present at each gathering,

and made addresses to the clergy on the need of devotion and system in their daily work, for the sake of economy of time, and greater efficiency in the work of the ministry.—THE ARCHDEACONRY of Paterson (the Ven. Henry M. Ladd), met on Monday afternoon in St. Mark's Church, Paterson. After a business meeting, the Rev. Dr. Walker Gwynne read a paper on "What are the sources of strength and weakness in our Church in this country?" This was followed by an address to the clergy, and members of the Woman's Auxiliary, by Mrs. Charles R. Pancoast, in the interests of St. Luke's International Hospital, Tokyo. The Bishop spoke for the hospital, and Mrs. Charles H. Boynton urged the formation of a Woman's Auxiliary branch in every parish and mission, or the doing of Auxiliary work by an already existing organization. There was a brief evening service in the church which was attended by a large number of men—members of the Churchmen's Association of Paterson. The Bishop spoke of the great good to the missionary operations that might be accomplished by such an organization of laymen. An address by Mr. Arthur E. Barlow of St. Paul's Church, Newark, on "The Layman's Opportunity" was practical, enthusiastic, and helpful.—THE ARCHDEACONRY of Jersey City was held at the Church of the Good Shepherd, Fort Lee, on Tuesday morning, Archdeacon Longley presiding. Reports of missionaries were made after the Litany had been said, and routine business transacted. The afternoon session was attended by the members of the Woman's Auxiliary. Bishop Lines made an address, and Mr. Walker, a member of the faculty of the University at Shanghai, spoke upon the conditions in China. Many of the visitors remained for the evening service, at which the new parish house was dedicated.—THE ARCHDEACONRIES

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MILWAUKEE, WISCONSIN

of Newark, Morristown, and Newton, held a joint meeting at St. Paul's Church, East Orange, on Thursday morning. Archdeacon Carter presided. After a brief service, missionary reports were made by the Rev. Floyd W. Tomkins, Jr., and the Rev. Harry V. B. Darlington. The afternoon session was most interesting. The Rev. George M. Plaskett spoke on the topic: "What the Church has done for the Negro." The Rev. Dr. Frank B. Reazor, and the Rev. Wilson R. Stearly discussed the question: "What distinctive Mission has our Church to religious life in America?"

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

Death of Mr. John C. Loomis of Tiffin

TRINITY PARISH, Tiffin, is mourning the loss of Mr. John C. Loomis, who died in a hospital at Cleveland last week. He had been a vestryman for about fifteen years, and was junior warden and treasurer at the time of his death. He was a prominent attorney, and was identified with many projects for the public good. The funeral was held Monday afternoon, May 4th, conducted by the rector of Trinity Church, the Rev. J. H. Young.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Semi-annual Meeting of Pittsburgh Branch, W. A.

ON TUESDAY, April 28th, the Pittsburgh branch of the Woman's Auxiliary held its semi-annual meeting at Emmanuel Church, Pittsburgh. The service consisted of a celebration of the Holy Communion by the Bishop of the diocese, who made a short address, and a talk on the Church's work at Nanking, China, by the Rev. John M. B. Gill, who is associated in mission work there with the Rev. John G. Magee, who is a missionary provided for by Calvary parish. The first ingathering for the United Offering of 1916 was received, amounting to about \$400.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Church for Colored People at Greenville—Other News

AT A RECENT visitation of the Bishop of the diocese to Greenville, a church was opened for the colored people. For a number of years there was but one colored communicant there, but she was a devoted member of the Church, and never ceased to pray and work that there might be a church for herself and her people. This seems to be a fulfillment of her desire and hopes. A small church, built some way out in the country, which had never been used, was moved into the city, and set up again for the use of this congregation. The name of St. Philip was given to it. At the opening service the edifice was crowded, and probably more were on the outside than on the inside. The Bishop preached, and confirmed a class of five. The colored clergyman from Spartanburg brought his choir to assist in the service.

IN THE DEATH of Mr. Whaling McDowell, secretary of the Churchman's Club of Charleston, the diocese lost one of its most interested and loyal Churchmen. Mr. McDowell was well read in all that pertains to the Church, and was a staunch upholder of the Catholic Faith.

THE ANNUAL council of the diocese will be held in Christ Church, Greenville, May 12th to 14th.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Annual Meeting of the Woman's Auxiliary

THE TWENTY-SEVENTH annual meeting of the Woman's Auxiliary was held at Grace

Church, Memphis, on April 28th, 29th, and 30th. Bishop Gailor, assisted by the Rev. E. S. Gunn, rector of Grace Church, celebrated Holy Communion. The Rev. John B. Cannon, chaplain of the University of the South, preached the sermon. The meeting was presided over by Mrs. John Shortridge of Memphis, diocesan president. A large number of parochial officers were present, and steps were taken to meet assessments for general missions in full. Miss Emily C. Tilton, educational secretary of the Auxiliary, led conferences, and conducted study sessions. The Bishop appointed as officers for the ensuing year: Mrs. John Shortridge, president; Mrs. W. H. Du Bose, vice-president; Mrs. Loaring Clark, secretary; Mrs. Charles Duntze, treasurer. Heads of departments: Mrs. O. T. Jaquess, custodian of special; Mrs. E. D. Richards, custodian of United Offering; Mrs. Harry C. Gerhart, correspondent Church Periodical Club; Mrs. Tyler Calhoun, educational secretary; Mrs. B. T. Howard, Junior secretary-treasurer; Mrs. Haskell Rightor, Little Helpers' secretary-treasurer. Delegates to the meeting of the Auxiliary in the Fourth Province: Mrs. John Shortridge, Mrs. Thomas F. Gailor, Mrs. B. T. Howard, Mrs. E. S. Gunn.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Meetings of the Churchman's League and Other Organizations

THE CHURCHMAN'S LEAGUE convened at The Highland on Monday, April 27th. The league is composed of several hundred members, priests and laymen, from the parishes

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of Washington and adjacent territory. The Bishop spoke on the Cathedral and its present outlook. The Rev. Dr. Bratenahl spoke on the Provincial Synod. Admiral Charles H. Stockton was reelected president; Mr. J. Holdsworth Gordon, vice-president; Mr. Ogle R. Singleton, secretary; Dr. Charles Diedel, treasurer. Mr. Henry P. Blair, the Rev. Charles T. Warren, the Rev. George H. McGrew, D.D., and the Rev. Edward S. Dunlap were made the executive committee.

THE CLERICUS, which is composed of nearly fifty priests, convened in the parish hall of the Church of the Advent, Tuesday, April 28th, the Rev. Robert Talbot, rector of St. Paul's Church, presiding. Chaplain Brown of the U. S. Army gave an interesting talk on the Panama Canal.

THE EIGHTEENTH annual council of the Daughters of the King met in St. Paul's Church, Thursday, April 30th. Bishop Harding had the Quiet Hour at 10 o'clock, followed by the Holy Eucharist by the rector, the Rev. Robert Talbot. About 250 Daughters were present, and a number of priests. Miss M. E. Steger of Epiphany read a paper on the Psalms. Mrs. Ida Myrth of St. Mark's had the question box. In the evening the rector conducted Evensong, and the Rev. Howard Glisan England, rector of the Church of the Holy Comforter, preached. Mrs. A. A. Birney of St. Thomas' was reelected president; Miss Victorine Kooner of Ascension, first vice-president; Mrs. G. F. Dudley of St. Stephen's, second vice-president; Mrs. A. K.

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Anderson of St. Alban's, recording secretary; Mrs. Howard G. England of the Holy Comforter, corresponding secretary; Mrs. Charlotte M. Pine of the Church of the Advent, treasurer; Mrs. Charles Davies of St. Margaret's, directress of the Junior Daughters.

THE ARCHDEACONRY of the diocese convened in St. John's parish hall, Friday, May 1st, the Bishop presiding. Priests from the different parishes and representative laymen were present.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

A Parochial Mission at Grace Church, Grand Rapids

ON APRIL 29th the Rev. Robert W. Bag-nall, rector of St. Matthew's Church, Detroit, finished a parochial mission of one week in Grace Church, Grand Rapids, for the benefit of St. Philip's mission. Grace Church was loaned by the Rev. G. P. T. Sargent, the rector, for this purpose.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Meeting of Buffalo and Rochester Archdeacons—Death of Mr. Gifford

THE TWENTIETH annual meeting of the archdeaconry of Buffalo was held at Trinity Church, Buffalo, on Tuesday, April 28th. The session was opened with a celebration of the Holy Communion, Bishop Walker being the celebrant, assisted by the rector, the Rev. Cameron J. Davis, and by the Ven. Archdeacon G. W. S. Ayers. Afterwards the Bishop called the business session to order. Various reports from the missionary board, Archdeacon, and treasurer were read and approved. The Rev. Nathan W. Stanton was reelected secretary, and Mr. W. H. D. Barry, treasurer, and the members of the missionary board were reelected. The consolidated report of statistics prepared by General Henry C. Hodges showed that from February 1, 1913, to February 1, 1914, the Archdeacon and missionaries had held 1,087 services, with an attendance of 25,675. The collections at missions where services were held have been \$1,712.23. The treasurer reported receipts from all sources, \$7,303.28; disbursements, \$5,186.56; balance on hand, \$2,116.72.

IN HIS annual report to the meeting of the Rochester archdeaconry, held in Christ Church, Rochester, Thursday, April 30th, the Ven. William L. Davis spoke of progress and newly awakened interest in the missions under his care. He also told of a new work which had been established in Steuben county by a woman, who, finding it impossible to attend Church services, conceived the idea of having the Church come to her. In a district school house not far from her home she organized and conducted a Sunday school, which at the present time has an enrollment of fifty-eight scholars. The Archdeacon recently visited this place and baptized eighteen candidates presented by this energetic worker, and ten other candidates were prevented at the last moment from coming. The treasurer gave the year's receipts as \$5,494.29 with disbursements of \$4,316.71, and while the receipts from the parish apportionments have fallen a little behind this year those from the Sunday schools have been the largest ever given, amounting to \$697.75. The present missionary board was reelected, with the exception of the Rev. J. B. Hubbs, D.D., who declined, and the Rev. James B. Thomas was elected in his place.

CHARLES H. GIFFORD, senior warden of St. Luke's Church, Jamestown, died suddenly on April 29th at the age of 64. Surviving are his wife, formerly Miss Grace Mason Curtis of Rochester, and two brothers, Frank E. Gifford of Jamestown, and William S. Gifford of London, England.



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